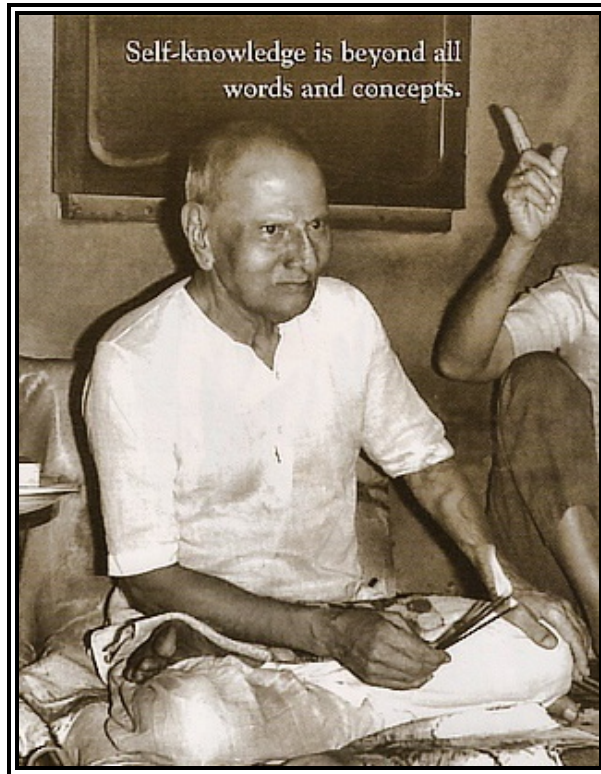


SELF REALIZATION DIAGRAM
WITH
KEY TERMS
FROM
I AM THAT



Nisargadatta Maharaj

Table of Contents

<u>Section</u>	<u>Page</u>
Introduction	i-iii
Self Knowledge Diagram	iv
The Self	1-14
• The Self: 1 • The Absolute: 1-2 • The Supreme Reality: 2-4 • The Source: 4 • The One Life: 5 • Being: 5-6 • Awareness: 7-8 • Love: 8-9 • Truth: 9-10 • Knowledge: 10 • Light: 10-11 • Non-Duality: 11-12 • Eternity: 12 • Infinite Potential: 12 • Changelessness: 12-13 • Timelessness: 13-14 • Spacelessness: 14	
The Great Illusion	15
The Natural State	15-16
The Witness — Observer	17-18
The Knower — Experiencer	19
Universal Consciousness — Mind	20-26
• Purpose: Know the Love of Being: 20-22 • Universal Consciousness—Mind: 22-24 • Creator—Preserver—Destroyer: 24-26	
Cause — Mind	27-29
I Am	30-32
Real self — Whole Mind — Heart	33-52
• Purpose: Self Realization: 33 • Guide: Inner Teacher—Wisdom and Love: 33 • Inner Teacher: 34-35 • Wisdom: 35 • Love: 35-37 • Real self: 37-38 • Whole Mind—Heart: 39 • Shared Being: 40 • Real "World": 40-42 • Desireless—Fearless: 42-43 • Self Knowledge—Self Realization: 43-46 • Self Remembrance: 46 • Harmony: 46-47 • Reality: 47-49 • Happiness: 49-50 • Peace: 50-51 • Non-Duality: 51-52	
Personal self — Divided mind	53-65
• Purpose: Maintain Separate Personal Existence: 53 • Guide: Desire and Fear: 53-54 • Desire: Personal Existence: 54-55 • Fear: Personal Extinction: 55-57 • Personal self: 57-59 • Divided mind: 59-61 • Separate Existence: 61 • Self Ignorance: 62 • Self Forgetfulness: 62-63 • Dreaming—Illusion: 63-64 • Suffering: 64 • Duality: 64-65	
Projection of the World	66-72
• Purpose: Attempt to Fulfill the Desire for Personal Existence, and Relieve the Fear of Personal Extinction: 66 • Projection of the World: 66-68 • Veil of Self-Forgetfulness & Self-Ignorance: 68-70 • Time—Space—Form: 70-71 • Effect: 71-72	

Personal World — Dream World — Divided World	73-91
● Purpose: Attempt to Fulfill the Desire for Personal Existence, and Relieve the Fear of Personal Extinction: 73 ● Desire for Personal Existence: 73-74 ● Fear of Personal Extinction: 74-76 ● Personal World—Dream World—Divided World: 76-79 ● The Person: 79-80 ● I Am a Separate Body in a World of Separate Bodies: 80-83 ● The World Appears Real: 83-84 ● Conflict, Anger and War: 84-87 ● Suffering and Sorrow: 87-89 ● Pleasure and Pain: 89-91	
Prison	92-93
Birth, Death and Reincarnation	94-98
Light of Truth	99-100
Whole World	101-108
● Purpose: Self Realization: 101 ● Whole World: 101-102 ● Shared Being: 102 ● The Universal Body: 102-104 ● The World is Myself: 104-105 ● The World is a Play—A Passing Show: 105-106 ● Awakening: 106-107 ● Enlightenment: 107-108	
School: Yoga — Spiritual Practice	109-157
● Yoga—Spiritual Practice: Purpose- Self Realization: 109-113 ● Nisarga Yoga: 114-116 ● Meditation: 117-118 ● Enquiry: 119-120 ● Investigation: 121-122 ● Discrimination: 123-125 ● Observation: 126-128 ● Understanding: 129-130 ● Clarity of Mind: 131-133 ● Faith in the Teachings: 134-135 ● Ripeness—Patience—Perseverance: 136-138 ● Desire Only for Self Realization: 139-141 ● Habits—Tendencies of Mind—Conditioning: 142-143 ● Dispassion—Release of Desires & Fears: 144-146 ● Association with Truth: 147 ● Inner Teacher: 148-149 ● Outer Teacher: 150-152 ● Selfless Work: 153-155 ● Spiritual and Mental Powers: 156-157	
Various Subjects	158-181
● One Who has Self Knowledge: 158-162 ● Spiritual Experience: 163-165 ● Sex and Love: 166-167 ● Bliss: 167-168 ● Sin and Virtue: 168-169 ● Destiny—Free Will: 169-170 ● Karma: 171 ● Conscious and Unconscious Mind: 172-173 ● Qualities of Mind: 174 ● Direct Experience: 174-175 ● Belief: 175-176 ● God vis-à-vis the World: 176-177 ● Suicide: 177-178 ● Grace: 178 ● Evolution: 178 ● Cosmology: 178 ● Words and Concepts: 178-180 ● Nisargadatta's Tradition: 181	
Comprehensive Overviews	182-190
● Overview One—Demolish the Prison: 182-183 ● Overview Two—I Am Beyond: 183 ● Overview Three—On Truth: 183-185 ● Overview Four—Creation of the World: 185 ● Overview Five—Purpose of Spiritual Practice: 185-186 ● Overview Six—Nisargadatta Maharaj's Realization: 187-190	

Introduction

The idea of enlightenment is of the utmost importance. Just to know there is such a possibility changes one's entire outlook. It acts like a burning match in a heap of saw dust. All the great teachers did nothing else. A spark of truth can burn up a mountain of lies. The opposite is also true. The sun of truth remains hidden behind the cloud of self-identification with the body.

Just as a speck in the eye by causing inflammation may wipe out the world, so the mistaken idea, "I am the body-mind," causes self-concern which obscures the universe. It is useless to fight the sense of being a limited and separate person unless the roots of it are laid bare. Selfishness is rooted in the mistaken ideas of oneself.

In the depths there is perfect peace. All your problems arise because you have defined and therefore limited yourself. You have enclosed yourself in time and space, squeezed yourself into the span of a lifetime and the volume of a body and thus created the innumerable conflicts of life and death, pleasure and pain, hope and fear. You cannot be rid of problems without abandoning illusions.

And what is liberation after all? To know that you are beyond birth and death. By forgetting who you are and imagining yourself a mortal creature, you created so much trouble for yourself that you have to wake up — like from a bad dream.

A general longing for liberation is only the beginning; to find the proper means and use them is the next step. The seeker has only one goal in view: to find his own True Being. Of all desires it is the most ambitious. Be devoted to your goal, and devotion to him who can guide you will follow. If your desire and confidence are strong, they will operate and take you to your goal, for you will not cause delay by hesitation and compromise. The innermost light, shining peacefully and timelessly in the heart, is the real Guru. Truly, he is the supreme teacher. He alone can take you to your goal, and he alone meets you at the end of the road. Be with your own self, listen to it, obey it, cherish it, keep it in mind ceaselessly.

Yoga is the science and art of self-liberation through self-understanding. The problem is universal — suffering and the ending of suffering. The same urge that seeks birth, happiness and death shall seek understanding and liberation. It is like a spark of fire in a cargo of cotton. You may not know about it, but sooner or later the ship will burst into flames. Liberation is a natural process and in the long run, inevitable. But it is within your power to bring it into the now. All desire has its source in the self. It is all a matter of choosing the right desire.

What I teach is the ancient and simple way of liberation through understanding. Understand your own mind and its hold on you will snap. Realize once and for all that neither your body nor your mind, nor even your consciousness is yourself, and stand alone in your True Nature beyond consciousness and unconsciousness. No effort can take you there, only the clarity of understanding. Trace your misunderstandings and abandon them, that is all. Relax and watch the "I am." Reality is just behind it.

This is the heart of the problem. Either you are body-conscious and a slave of circumstances, or you are the Universal Consciousness itself — and in full control of every event. Realize that whatever there is true, noble and beautiful in the universe it all comes from you; you yourself are at the source of it. Be aware that whatever happens, happens to you, by you, through you; you are the creator, enjoyer and destroyer of all you perceive, and you will not be afraid.

You are what you are timelessly, but of what use is it to you unless you know it and act on it? Your begging bowl may be of pure gold, but as long as you do not know it, you are a pauper. You must know your inner worth and trust it.

We believe in so many things on hearsay. We believe in distant lands and people, in heavens and hells, in gods and goddesses, because we were told. Similarly, we were told about ourselves, our parents, name, position, duties and so on. We never cared to verify. The way to truth lies through the destruction of the false. To destroy the false, you must question your most inveterate beliefs. Of these the idea that you are the body is the worst. With the body comes the world, with the world — God, who is supposed to have created the world and thus it starts — fears, religions, prayers, sacrifices, all sorts of systems — all to protect and support the child-man frightened out of his wits by monsters of his own making. Realize that what you are cannot be born nor die and with the fear gone all suffering ends.

The mind must have a purpose. To encourage it to free itself from the unreal it is promised something in return. In reality, there is no need of purpose. Being free from the false is good in itself, it wants no reward. It is just like being clean — which is its own reward.

The reward of Self Knowledge is freedom from the personal self.

Once you say, "I want to find Truth," all your life will be deeply affected by it. All your mental and physical habits, feelings and emotions, desires and fears, plans and decisions will undergo a most radical transformation. If you are earnest, whatever way you choose will take you to your goal. It is the earnestness that is the decisive factor. Earnestness is the homing instinct which makes the bird return to its nest and the fish to the mountain stream where it was born. The seed returns to the earth when the fruit is ripe.

You are the infinite potentiality; the inexhaustible possibility. Because you are, all can be. The universe is but a partial manifestation of your limitless capacity to become. The world has no existence apart from you. At every moment it is but a reflection of yourself. You create it, you destroy it. Of the entire universe you are the subtle cause. All is because you are. Grasp this point firmly and deeply and dwell on it repeatedly. To realize this as absolutely true is liberation.

You must give yourself time to brood over these things. The old grooves must be erased in your brain without forming new ones. You must realize yourself as the immovable behind and beyond the movable, the silent witness of all that happens. Find out your real being. "What am I?" is the fundamental question of all philosophy and psychology. Go into it deeply.

Self Realization is not an acquisition. It is more of the nature of understanding. Once arrived at, it cannot be lost. The permanent is beyond all comings and goings. Go to the root of all experience, to the sense of being. Beyond being and non-being lies the immensity of the Real.

The end is in the beginning. You end where you start — in the Absolute. The universe is perfect as a whole, and the parts striving for perfection is a way of joy.

Nisargadatta Maharaj - *I AM THAT*

Introduction - Part Two

Nisargadatta Maharaj's *I AM THAT* has become a modern spiritual classic.

"What I teach is the ancient and simple way of liberation through understanding." (p520)

In this document, I have compiled and organized the Key Terms that comprise the non-dual thought system and teachings of Self Knowledge presented in *I AM THAT*.

The single page "Self Knowledge Diagram" illustrates the general structure of the non-dual thought system and teachings of Self Knowledge, employing the Key Terms used by Nisargadatta Maharaj.

The 190 page "Key Terms" document is structured in parallel with the "Self Knowledge Diagram," and provides detailed quotation references from *I AM THAT* for each term used in the Diagram. Quotations are from the Acorn Press paperback edition.

Stephen Wingate

www.LivingInPeace-TheNaturalState.com

SELF KNOWLEDGE

THE ABSOLUTE
SUPREME REALITY

INFINITE POTENTIAL
TIMELESSNESS
SPACELESSNESS

THE SOURCE
THE ONE LIFE
BEING AWARENESS LOVE

TRUTH
ONENESS
CHANGELESSNESS

NON-DUALITY
ETERNITY
LIGHT

The Natural State

The Witness
The Knower

CAUSE
Mind

The Great Illusion

Dream of Separate Existence

Universal Consciousness - Mind

Creator - Preserver - Destroyer

Purpose: Know the Love of Being

I AM → •



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Mind

Personal self Divided mind

Purpose: Maintain Separate Personal Existence
Guide: Desire and Fear

Desire - Personal Existence
Fear - Personal Extinction
SELF Ignorance - SELF Forgetfulness
Conflict - Suffering
Dreaming - Illusion
Duality

Real self Whole Mind - Heart

Purpose: SELF Realization
Guide: Inner Teacher - Wisdom and Love

Desireless - Fearless
SELF Knowledge - SELF Remembrance
Shared Being - Real "World"
Harmony - Happiness - Peace
Awake to Reality
Non-Duality

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A



Veil of SELF Forgetfulness and SELF Ignorance

Time - Space - Form

EFFECT

Body
and
World



PRISON

Personal World - Dream World Divided World

Purpose: Attempt to Fulfill the Desire for
Personal Existence and Relieve the Fear of
Personal Extinction

I Am a Separate Body
In a World of Separate Bodies
I Am Subject to Birth and Death

The World Appears Real
Prison - Desire - Fear - Anger - War
Suffering - Pain - Pleasure

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Whole World

Purpose: SELF Realization

Shared Being - I Am the Universal Body
The World is Myself
I Am Birthless and Deathless

The World is a Play - Passing Show

School - Spiritual Practice - Yoga
Association with Truth
Desire Only for the Real
Awakening - Enlightenment



SCHOOL

The Self

The Self

The Self stands beyond the mind, aware, but unconcerned. (c8p19)

You are the Self, here and now. Leave the mind alone. Stand aware and unconcerned and you will realize that to stand alert but detached, watching events come and go, is an aspect of your real nature. (c8p19)

Outside the Self there is nothing. All is one, and all is contained in "I am." In the waking and dream states it is the person. In deep sleep and *turiya* [the highest awareness] it is the Self. Beyond the alert intentness of *turiya* lies the great, silent peace of the Supreme. But in fact all is one in essence and related in appearance. (c20p68)

The universal witness, the Supreme Self never sleeps and never dies. Eternally the Great Heart beats and with each beat a new universe comes into being. (c24p87)

The realization of unity is beyond mind. To me, nothing exists by itself. All is the Self, all is myself. To see myself in everyone and everyone in myself most certainly is love. (c25p91)

I am the Self! You imagine me as separate, hence your question. There is no "my self" and "his self." There is the Self, the only Self of all. Misled by the diversity of names and shapes, minds and bodies, you imagine multiple selves. We both are the Self, but you seem to be unconvinced. This talk of personal self and Universal Self is the learner's stage; go beyond, don't be stuck in duality. (c33p137)

The sense "I am" is the manifestation of a deeper cause which you may call Self, God, Reality or by any other name. The "I am" is in the world; but it is the key which can open the door out of the world. The moon dancing on the water is seen in the water, but it is caused by the moon in the sky and not by the water. (c44p199)

The Self is universal and its aims are universal. There is nothing personal about the Self. That which you are, your true Self, you love it; and whatever you do, you do for your own happiness. To find it, to know it, to cherish it is your basic urge. Since time immemorial you loved yourself, but never wisely. Use your body and mind wisely in the service of the Self; that is all. Be true to your own Self, love your Self absolutely. (c46p212-213)

I am one, but appear as many. (c101p529)

The Absolute

The entire universe exists only in consciousness, while I have my stand in the Absolute. (c7p15)

[The Absolute] gives birth to consciousness. All else is in consciousness. (c20p65)

What is beginningless cannot have a cause. (c45p206-207)

Self Realization Diagram with Key Terms

Paramakash [Absolute Being] is the timeless and spaceless reality: mindless, undifferentiated, the infinite potentiality, the source and origin, the substance and the essence, both matter and consciousness — yet beyond both. It cannot be perceived, but can be experienced as ever witnessing the witness, perceiving the perceiver, the origin and the end of all manifestation, the root of time and space, the prime cause in every chain of causation. (c54p251)

The end is in the beginning. You end where you start — in the Absolute. (c60p284)

There can be no experience of the Absolute as it is beyond all experience. The Absolute contains everything experienceable, but without the experience they are as nothing. That which makes the experience possible is the Absolute. (c69p334)

The Absolute is the birthplace of perceiving. It makes perception possible. (c70p340)

Absolutely — there are no things. To know that "nothing is," is true knowledge. [The relative and the absolute] are identical. (c73p359)

Supreme Reality

The source of all that is, is the Infinite Possibility, the Supreme Reality which is in you and which throws its power and light and love on every experience. But this source is not a cause and no cause is a source. (c4p10-11)

The Supreme gives existence to the mind. The mind gives existence to the body. (c13p34)

That in which consciousness happens, the universal consciousness or mind, we call the ether of consciousness. All the objects of consciousness form the universe. What is beyond both, supporting both is the Supreme State, a state of utter stillness and silence. Whoever goes there disappears. It is unreachable by words or mind. You may call it God, or *Parabrahman*, or Supreme Reality; but these are names given by the mind. It is the nameless, contentless, effortless and spontaneous state beyond being and not being. (c13p35-36)

As the universe is the body of the mind, so is consciousness the body of the Supreme. [The Supreme] is not conscious, but it gives rise to consciousness. (c13p36)

[The Supreme state] is entirely one and indivisible, a single solid block of reality. The only way of knowing it is to be it. The mind cannot reach it. To perceive it, does not need the senses; to know it, does not need the mind. (c13p36)

The Supreme State is not perceivable because it is what makes perception possible. It is beyond being and non-being. It is "what is" — the timeless reality, unbelievably hard and solid. (c13p36)

The Supreme is neither conscious nor unconscious. (c13p37)

The Supreme is not a state. It pervades all states, but is not a state of something else. It is entirely uncaused, independent, complete in itself, beyond time and space, mind and matter. (c13p38)
[Reality] is beyond both the known and the unknown. But I would rather call it the known than the unknown. For whenever something is known, it is the real that is known. (c13p38)

The Self

Whatever depends is not real. The real is truly independent. (c18p59)

You are always the Supreme which appears at a given point of time and space as the witness, a bridge between the pure awareness of the Supreme and the manifold consciousness of the person. (c20p64)

How is the Supreme affected [by the objective universe]? What can affect it and how? The source is not affected by the vagaries of the river, nor is the metal by the shape of the jewelry. Is the light affected by the picture on the screen? The Supreme makes everything possible — that is all. (c20p66)

The Supreme is the easiest to reach for it is your very being. It is enough to stop thinking and desiring anything but the Supreme. (c20p66)

Outside the Self there is nothing. All is one, and all is contained in "I am." In the waking and dream states it is the person. In deep sleep and *turiya* [the highest awareness] it is the Self. Beyond the alert intentness of *turiya* lies the great, silent peace of the Supreme. But in fact all is one in essence and related in appearance. (c20p68)

Fullness and emptiness are relative terms. The Real is really beyond — beyond not in relation to consciousness, but beyond all relations of whatever kind. The difficulty comes with the word "state." The Real is not a state of something else — it is not a state of mind or consciousness or psyche — nor is it something that has a beginning and an end, being and not being. All opposites are contained in it, but it is not in the play of opposites. You must not take it to be the end of a transition. (c22p78)

In terms of consciousness the Supreme is both creation and dissolution, concretion and abstraction, the focal and the universal. It is also neither. Words do not reach there, nor mind. (c40p181)

The Supreme Reality manifests itself in innumerable ways. Infinite in number are its names and shapes. All arise and merge in the same ocean — the source of all is one. What is, is lovable. Love is not a result, it is the very ground of being. Wherever you go, you will find being, consciousness and love. (c41p186)

You yourself are God, the Supreme Reality. (c51p240)

The Supreme Reality is what makes everything possible. (c55p257)

Reality is indefinable and indescribable. (c61p287)

As long as you deal in terms of "real or unreal," awareness is the only reality that can be. But the Supreme is beyond all distinctions, and to it the term "real" does not apply; for in it all is real, and therefore need not be labeled as such. It is the very source of reality; it imparts reality to whatever it touches. It just cannot be understood through words. Even a direct experience, however sublime, merely bears testimony; nothing more. (c64p303)

Self Realization Diagram with Key Terms

Immense peace and boundless love [is the experience which comes nearest to the Supreme]. Realize that whatever there is true, noble and beautiful in the universe, it all comes from you, and that you yourself are at the source of it. The gods and goddesses that supervise the world may be most wonderful and glorious beings; yet they are like the gorgeously dressed servants who proclaim the power and the riches of their master. (c64p304)

I am beyond the universal even. I am what I am, neither with form nor formless, neither conscious nor unconscious. I am outside all these categories. (c67p320)

Transiency is the best proof of unreality. What is limited in time and space, and applicable to one person only is not real. The real is for all and forever. (c69p334)

All limitation is imaginary, only the unlimited is real. (c72p355)

The Source

The realization that you are the Source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable. (c1p3)

The Source of all that is, is the Infinite Possibility, the Supreme Reality, which is in you and which throws its power and light and love on every experience. But this Source is not a cause and no cause is a Source. (c4p10-11)

[The Source] gives birth to consciousness. All else is in consciousness. (c20p65)

The Source of all has all. Whatever flows from it must be there already in seed form. And as a seed is the last of innumerable seeds, and contains the experience and the promise of numberless forests. So does the Unknown contain all that was or could have been, and all that shall or would be. The entire field of becoming is open and accessible; past and future coexist in the eternal now. (c20p67)

The Supreme Reality manifests itself in innumerable ways. Infinite in number are its names and shapes. All arise and merge in the same ocean — the Source of all is one. What is, is lovable. Love is not a result, it is the very ground of being. Wherever you go, you will find being, consciousness and love. (c41p186)

In reality there is only the Source, dark in itself, making everything shine. Unperceived, it causes perception. Unfelt, it causes feeling. Unthinkable, it causes thought. Non-being, it gives birth to being. It is the immovable background of motion. Once you are there you are at home everywhere. (c76p381)

The One Life

In death only the body dies. Life does not, consciousness does not, reality does not. (c5p12)

Since it is awareness that makes consciousness possible, there is awareness in every state of consciousness. It is not a new state [awareness]. It is at once recognized as the original, basic existence, which is Life itself, and also love and joy. (c11p29)

It is the Life which contains both [consciousness and unconsciousness] and is beyond both. (c15p46)

Only that which makes perception possible, call it Life, Brahman or what you like, is real. (c22p75)

Life is love and love is Life. What keeps the body together but love? What is desire but love of the self? (c22p75)

Neither material nor mental, neither objective nor subjective it is the root of matter and the source of consciousness. Beyond mere living and dying, it is the all-inclusive, all-exclusive Life in which birth is death, and death is birth. (c50p232)

[Life] is beyond time. Birth and death are but points in time. Life weaves eternally its many webs. The weaving is in time, but Life itself is timeless. Whatever name and shape you give to its expressions it is like the ocean — never changing, ever changing. (c54p254)

Life does not begin nor end; immovable, it moves; momentary, it lasts. Light can not be exhausted even if innumerable pictures are projected by it. So does Life fill every shape to the brim and return to its source when the shape breaks down. (c93p481-482)

You cannot be alive for you are Life itself. (c99p517)

Being

In pure Being consciousness arises; in consciousness the world appears and disappears. (c7p15)

There is but one state of Being, including and transcending the three mental states of waking, dreaming and sleeping. (c11p28)

[Beyond the mind you will find] the direct experience of being, knowing and loving. (c16p50)

The clearer you understand that on the level of the mind you can be described in negative terms only, the quicker you will come to the end of your search and realize your limitless Being. (c18p59)

The Supreme is the easiest to reach for it is your very Being. It is enough to stop thinking and desiring anything, but the Supreme. (c20p66)

Self Realization Diagram with Key Terms

"I am" is the impersonal Being. (c21p71)

All that is, lives and moves and has its being in consciousness, and I am in and beyond that consciousness. I am in it as the witness. I am beyond it as Being. (c25p92)

Being shines as knowing, knowing is warm in love. It is all one. Don't concern yourself overmuch with formulations. Pure Being cannot be described. (c27p105-106)

You must realize first of all that you are the proof of everything including yourself. None can prove your existence, because his existence must be confirmed by you first. Your being and knowing you owe nobody. Remember, you are entirely on your own. You do not come from somewhere, you do not go anywhere. You are timeless Being and awareness. (c37p160)

Being pervades and transcends consciousness. (c37p163)

The Supreme Reality manifests itself in innumerable ways. Infinite in number are its names and shapes. All arise and merge in the same ocean — the source of all is one. What is, is lovable. Love is not a result, it is the very ground of Being. Wherever you go, you will find being, consciousness and love. (c41p186)

Being needs no proofs — it proves all else. If only you go deeply into the fact of Being and discover the vastness and the glory to which the "I am" is the door, and cross the door and go beyond, your life will be full of happiness and light. Believe me; the effort needed is as nothing when compared to the discoveries arrived at. (c67p323-324)

Of course [awareness and love are one and the same]. Awareness is dynamic, love is Being. (c72p354)

Pure Being, filling all and beyond all, is not existence which is limited. All limitation is imaginary, only the unlimited is real. (c72p355)

When you go beyond awareness there is a state of non-duality in which there is no cognition, only Pure Being, which may be as well called non-being; if by being you mean being something in particular. Everything implies a collection of particulars. In Pure Being the very idea of the particular is absent. (c81p409)

Is there any relationship between the ocean and its waves? The real enables the unreal to appear and causes it to disappear. The succession of transient moments creates the illusion of time, but the timeless reality of Pure Being is not in movement, for all movement requires a motionless background. [Pure Being] is itself the background. Once you have found it in yourself, you know that you had never lost that independent being; independent of all divisions and separations. But don't look for it in consciousness, you will not find it there. Don't look for it anywhere, for nothing contains it. On the contrary, it contains everything and manifests everything. It is like the daylight that makes everything visible while itself remaining invisible. (c81p409-410)

How can there be nothing without something? Nothing is only an idea; it depends on the memory of something. Pure Being is quite independent of existence which is definable and describable. (c94p488)

Awareness

You are the pure Awareness that illuminates consciousness and its infinite content. (c10p26)

Awareness is primordial; it is the original state, beginningless, endless, uncaused, unsupported, without parts, without change. Consciousness is on contact, a reflection against a surface, a state of duality. There can be no consciousness without Awareness, but there can be Awareness without consciousness, as in deep sleep. Awareness is absolute, consciousness is relative to its content; consciousness is always of something. Consciousness is partial and changeful. Awareness is total, changeless, calm and silent. And [Awareness] is the common matrix of every experience. (c11p29)

Since it is Awareness that makes consciousness possible, there is Awareness in every state of consciousness. Therefore the very consciousness of being conscious is already a movement in Awareness. Interest in your stream of consciousness takes you to Awareness. It is not a new state. It is at once recognized as the original, basic existence, which is life itself, and also love and joy. (c11p29)

In the ocean of Pure Awareness on the surface of the universal consciousness the numberless waves of the phenomenal worlds arise and subside without beginning or end. As consciousness, they are all me. As events they are all mine. There is a mysterious power that looks after them. That power is Awareness, Self, Life, God or whatever name you give it. It is the foundation, the ultimate support of all that is, just like gold is the basis for all gold jewelry. And it is so intimately ours! (c12p30)

Awareness is not of time. Time exists in consciousness only. (c12p31)

My stand I take where nothing is; words do not reach there, nor thoughts. To the mind it is all darkness and silence. Then consciousness begins to stir and wakes up the mind which projects the world, built of memory and imagination. Once the world comes into being, all you say may be so. It is in the nature of the mind to imagine goals, to strive towards them, to seek out means and ways, to display vision, energy and courage. These are divine attributes and I do not deny them. But I take my stand where no difference exists, where things are not, nor the minds that create them. There I am at home. Whatever happens, does not affect me. Things act on things; that is all. (c24p86)

Awareness is unattached and unshaken. It is lucid, silent, peaceful, alert and unafraid, without desire and fear. Meditate on it as your true being and try to be it in your daily life, and you shall realize it in its fullness. (c48p221)

There can be no experience beyond consciousness. Yet there is the experience of just being. There is a state beyond consciousness, which is not unconscious. Some call it super-consciousness, or pure consciousness, or supreme consciousness. It is Pure Awareness free from the subject object nexus. (c65p310)

Awareness is the point at which the mind reaches out beyond itself into reality. In awareness you seek not what pleases, but what is true. (c71p346)

Self Realization Diagram with Key Terms

The witness who stands aloof, unmoved and untouched is the watch-tower of the real. It is the point at which awareness, inherent in the unmanifested, contacts the manifested. (c72p351)

Of course [Awareness and love are one and the same]. Awareness is dynamic, love is being. Awareness is love in action. By itself the mind can actualize any number of possibilities, but unless they are prompted by love, they are valueless. Love precedes creation. Without it there is only chaos. (c72p354)

There are levels in consciousness, but not in Awareness. It is of one block, homogeneous. Its reflection in the mind is love and understanding. (c80p403)

Consciousness is like a cloud in the sky and the water drops are the content. The cloud needs the sun to become visible, and consciousness needs being focused in awareness. When the content is viewed without likes and dislikes, the consciousness of it is awareness. But still there is a difference between awareness as reflected in consciousness and Pure Awareness beyond consciousness. Reflected awareness, the sense "I am aware" is the witness, while Pure Awareness is the essence of Reality. Reflection of the sun in a drop of water is the reflection of the sun, no doubt, but not the sun itself. Between awareness reflected in consciousness as the witness and Pure Awareness there is a gap which the mind cannot cross. (c85p437-438)

Only Awareness is timeless, even in the now. In awareness you are facing facts and reality is fond of facts. (c85p440)

Love

The source of all that is, is the Infinite Possibility, the Supreme Reality which is in you and which throws its power and light and Love on every experience. (c4p10-11)

Since it is awareness that makes consciousness possible, there is awareness in every state of consciousness. It is not a new state [awareness]. It is at once recognized as the original, basic existence, which is life itself, and also Love and joy. (c11p29)

Love of the self in you is for the self in all. The two are one. The consciousness in you and the consciousness in me, apparently two, really one, seek unity, and that is Love. (c21p70)

The realization of unity is beyond mind. To me, nothing exists by itself. All is the Self, all is myself. To see myself in everybody and everybody in myself most certainly is Love. (c25p91)

There is nothing wrong with duality as long as it does not create conflict. Multiplicity and variety without strife is joy. In pure consciousness there is light. For warmth, contact is needed. Above the unity of being is the union of Love. Love is the meaning and purpose of duality. (c26p100)

When the sense of distinction and separation is absent, you may call it Love. (c28p109)

The Supreme Reality manifests itself in innumerable ways. Infinite in number are its names and shapes. All arise and merge in the same ocean — the source of all is one. What is, is lovable. Love is not a result, it is the very ground of being. Wherever you go, you will find being, consciousness and love. (c41p186)

The Self

When you realize that you are the light of the world, you will also realize that you are the love of it; that to know is to love, and to love is to know. Of all the affections the love of oneself comes first. Your love of the world is the reflection of your love of yourself, for your world is of your own creation. Light and love are impersonal, but they are reflected in your mind as knowing and wishing oneself well. We are always friendly towards ourselves, but not always wise. A Yogi is one whose goodwill is allied to wisdom. (c44p202)

Of course, [awareness and love are one and the same]. Awareness is dynamic, love is being. Awareness is love in action. By itself the mind can actualize any number of possibilities, but unless they are prompted by love, they are valueless. Love precedes creation. Without it there is only chaos. (c72p354)

There is a vastness beyond the farthest reaches of the mind. That vastness is my home; that vastness is myself. And that vastness is also Love. (c101p530)

Truth

Truth is simple and open to all. Truth is loving and lovable. It includes all, accepts all, purifies all. (c21p69)

Truth is permanent. The real is changeless. What changes is not real, what is real does not change. Now, what is it in you that does not change? You yourself are the proof. You have not, nor can you have any other proof. You are yourself, you know yourself, you love yourself. (c46p210)

Truth gives no advantage. It gives you no higher status, no power over others; all you get is truth and the freedom from the false.

Truth can be expressed only by the denial of the false — in action. For this you must see the false as false (*viveka*) [discrimination] and reject it (*vairagya*). Renunciation of the false is liberating and energizing. It lays open the road to perfection.

[You have discovered truth] when the idea "this is true, that is true" does not arise. Truth does not assert itself; it is in the seeing of the false as false, and rejecting it. It is useless to search for truth when the mind is blind to the false. It must be purged of the false completely before truth can dawn on it.

What has no being is false. What contradicts itself has no being. Or it has only momentary being which comes to the same. For what has a beginning and an end has no middle. It is hollow. It has only the name and shape given to it by the mind, but it has neither substance nor essence.

That [has being] which does not depend for its existence, which does not arise with the universe arising, nor set with the universe setting, which does not need any proof, but imparts reality to all it touches. It is the nature of the false that it appears real for a moment. But the false is limited in time and space and is produced by circumstances. (c66p313-314)

You must look for truth beyond the mind. You are asking for the proof of truth without explaining what is the truth you have in mind, and what proof will satisfy you? You can prove

Self Realization Diagram with Key Terms

anything, provided you trust your proof. But what will prove that your proof is true? I can easily drive you into an admission that you know only that you exist — that you are the only proof you can have of anything. (c74p365)

You refuse testimony as the proof of truth: the experience of others is of no use to you, you reject all inference from the concurring statements of a vast number of independent witnesses; so it is for you to tell me what is the proof that will satisfy you, what is your test of a valid proof? (c74p365)

Knowledge

What is Knowledge but the love of truth? (c22p75)

Lower knowledge [is based on memory]. Higher knowledge, Knowledge of Reality, is inherent in man's true nature. (c22p77)

The true Knowledge of the Self is not [relative] knowledge. It is not something that you find by searching, by looking everywhere. It is not to be found in space or time. [Relative] knowledge is but a memory, a pattern of thought, a mental habit. All these are motivated by pleasure and pain. It is because you are goaded by pleasure and pain that you are in search of [Absolute Self] Knowledge. Being oneself is completely beyond all motivation. You cannot be yourself for some reason. You are yourself, and no reason is needed. Your book knowledge is useful to begin with, but soon must be given up for direct experience, which by its very nature is inexpressible. (c34p143)

Absolutely — there are no things. To know that nothing is, is true Knowledge. (c73p359)

You cannot know the knower, for you are the knower. The fact of knowing proves the knower. You need no other proof. The knower of the known is not knowable. The knower is known in Knowledge. (c73p360)

Knowing is a reflection of your true nature along with being and loving. (c80p404)

Light

The source of all that is, is the Infinite Possibility, the Supreme Reality, which is in you and which throws its power and Light and love on every experience. But, this source is not a cause and no cause is a source. (c4p10-11)

By itself the Light can only be compared to a solid, dense, rocklike, homogeneous and changeless mass of pure awareness, free from the mental patterns of name and shape. (c13p34)

[Things of the world] come and go in my Light as specks of dust dancing in the sunbeam. The Light illumines the specks, but does not depend on them. Nor can it be said to create them. It cannot be even said to know them. (c13p35)

The Light does not move at all. What moves is the film — which is the mind. (c14p39)

The Self

There is only Light and the Light is all. Everything else is but a picture made of Light. (c14p40-41)

The Light by which you see the world, which is God, is the tiny little spark "I am," apparently so small, yet the first and the last in every act of knowing and loving. (c19p61)

Consciousness does not shine by itself. It shines by a Light beyond it. Having seen the dreamlike quality of consciousness, look for the Light in which it appears and gives it being. There is the content of consciousness as well as the awareness of it. (c42p190)

Even the sense of "I am" is composed of the Pure Light and the sense of being. The "I" is there even without the "am". So is the Pure Light there whether you say "I" or not. Become aware of that Pure Light and you will never lose it. The beingness in being, the awareness in consciousness, the interest in every experience — that is not describable, yet perfectly accessible, for there is nothing else. (c44p201)

What is seen may undergo many changes when the Light of awareness is focused on it, but it is the object that changes, not the Light. Plants grow in sunlight, but the sun does not grow. By themselves both the body and the witness are motionless, but when brought together in the mind, both appear to move. (c81p411)

You are the Light only. You never cease to be a man because you dream to be a tiger. Similarly you are pure Light appearing as a picture on the screen and also becoming one with it. Light can not be exhausted even if innumerable pictures are projected by it. c93p481-482)

Non-Duality

Plurality and diversity are the play of the mind only. Reality is one. (c13p38)

Awareness is not limited to consciousness. It is of all that is. Consciousness is of duality. There is no duality in awareness. It is one single block of pure cognition. In the same way one can talk of the pure being and pure creation — nameless, formless, silent and yet absolutely real, powerful, effective. (c80p407)

How do you know that you are aware? When you follow it up carefully from brain through consciousness to awareness, you find that the sense of duality persists. When you go beyond awareness there is a state of non-duality in which there is no cognition, only pure being which may be as well called non-being; if by being you mean being something in particular. Everything implies a collection of particulars. In pure being the very idea of the particular is absent. (c81p409)

In the state of non-duality all separation ceases. The person, the "I am this body, this mind, this chain of memories, this bundle of desires and fears" disappears; but something you may call identity remains. It enables me to become a person when required. Love creates its own necessities, even of becoming a person. (c94p488)

"Nothing is me" is the first step. "Everything is me" is the next. Both hang on the idea, "There is a world." When this too is given up, you remain what you are — the non-dual Self. (c99p518)

Self Realization Diagram with Key Terms

I am one, but appear as many. (c101p529)

Eternity

The [eternal] does not change with time. Only the changeless is eternal. (c8p22)

When life and death are seen as essential to each other, as two aspects of one being, that is immortality. To see the end in the beginning and beginning in the end is the intimation of eternity. (c12p31)

To realize the Eternal is to become the Eternal; the whole, the universe with all it contains. Every event is the effect and the expression of the whole and is in fundamental harmony with the whole. All response from the whole must be right, effortless and instantaneous. (c17p54)

The universal witness, the Supreme Self never sleeps and never dies. Eternally the Great Heart beats and with each beat a new universe comes into being. (c24p87)

The Infinite Potential

You are the Ultimate Potentiality of which the all-embracing consciousness is the manifestation and expression. (c3p6)

The universe is not bound by its content, because its potentialities are infinite; besides it is a manifestation, or expression of a principle fundamentally and totally free. (c4p9)

The source of all that is, is the Infinite Possibility, the Supreme Reality, which is in you and which throws its power and light and love on every experience. But this source is not a cause and no cause is a source. (c4p10-11)

You are the all-pervading, eternal and infinitely creative awareness — consciousness. (c14p42)

You are the Infinite Potentiality; the inexhaustible possibility. Because you are, all can be. The universe is but a partial manifestation of your limitless capacity to become. (c30p121)

All that happens in the universe happens to you, the silent witness. On the other hand, whatever is done is done by you, the universal and inexhaustible energy. (c99p519)

Changelessness

The [eternal] does not change with time. Only the changeless is eternal. (c8p22)

The real does not begin; it only reveals itself as beginningless and endless, all-pervading, all-powerful, the immovable prime mover, timelessly changeless. (c34p142)

You took yourself to be the movable and overlooked the immovable. Turn your mind inside out. Overlook the movable, and you will find yourself to be the ever-present, changeless reality, inexpressible, but solid like a rock. (c37p162)

The Self

To me nothing ever happens. There is something changeless, motionless, immovable, rocklike, unassailable; a solid mass of pure being-consciousness-bliss. I am never out of it. Nothing can take me out of it, no torture, no calamity. There is peace — deep, immense, unshakeable. (c42p191)

Truth is permanent. The real is changeless. What changes is not real, what is real does not change. Now, what is it in you that does not change? You yourself are the proof. You have not, nor can you have any other proof. You are yourself, you know yourself, you love yourself. (c46p210)

It is the changing that dies. The immutable neither lives nor dies; it is the timeless witness of life and death. You cannot call it dead, for it is aware. Nor can you call it alive, for it does not change. (c84p433)

Only the changeable can be thought of and talked about. The unchangeable can only be realized in silence. Once realized, it will deeply affect the changeable, itself remaining unaffected. (c85p437)

Timelessness

Awareness is not of time. Time exists in consciousness only. Beyond consciousness where are time and space? (c12p31)

The supreme state is not perceivable, because it is what makes perception possible. It is beyond being and non-being. It is what is — the timeless reality, unbelievably hard and solid. (c13p36)

The supreme is not a state. It pervades all states, but it is not a state of something else. It is entirely uncaused, independent, complete in itself, beyond time and space, mind and matter. (c13p38)

Each moment contains the whole of the past and creates the whole of the future: In the mind only. Time is in the mind, space is in the mind. In reality all is here and now and all is one. (c29p115)

To locate a thing you need space, to place an event you need time; but the timeless and spaceless defies all handling. It makes everything perceivable, yet itself it is beyond perception. The mind cannot know what is beyond the mind, but the mind is known by what is beyond it. (c73p361)

The succession of transient moments creates the illusion of time, but the timeless reality of pure being is not in movement, for all movement requires a motionless background. [Pure being] is itself the background. Once you have found it in yourself, you know that you had never lost that independent being, independent of all divisions and separations. (c81p409)

Whatever has a beginning must have an end. In the timeless all is perfect, here and now. (c82p419)

Emptiness remains, awareness remains, pure light of the conscious being remains. Beyond space and time is the here and the now of reality. (c83p423)

Self Realization Diagram with Key Terms

The Immutable Reality lies beyond space and time. (c88p454)

Spacelessness

Awareness is not of time. Time exists in consciousness only. Beyond consciousness where are time and space? (c12p31)

The supreme is not a state. It pervades, all states, but it is not a state of something else. It is entirely uncaused, independent, complete in itself, beyond time and space, mind and matter. (c13p38)

Each moment contains the whole of the past and creates the whole of the future: in the mind only. Time is in the mind, space is in the mind. In reality all is here and now and all is one. (c29p115)

When I talk of the Real, I describe it as not unreal, spaceless, timeless, causeless, beginningless and endless. (c44p201)

Emptiness remains, awareness remains, pure light of the conscious being remains. Beyond space and time is the here and the now of reality. (c83p423)

The Great Illusion

The totality of all projections is what is called *maha-maya* — the Great Illusion. (c72p355)

The Natural State

When the mind is quiet we come to know ourselves as the pure witness. We withdraw from the experience and its experiencer, and stand apart in pure awareness [The Natural State] which is between and beyond the two. (c6p14)

I am in it [the supreme state]. It is the only Natural State. [The Natural State can be described] only by negation, as uncaused, independent, unrelated, undivided, uncomposed, unshakable, unquestionable, unreachable by effort. Every positive definition is from memory and, therefore, inapplicable. And yet my state is supremely actual and, therefore, possible, realizable. (c7p16)

I am in my own state [The Natural State] (*swarupa*) [essential nature] timelessly in the now. Past and future are in mind only — I am now. (c7p16)

By knowing what you are not, you are free of it and remain in your own Natural State. (c10p26)

My stand I take where nothing is; words do not reach there, nor thoughts. To the mind it is all darkness and silence. Then consciousness begins to stir and wakes up the mind which projects the world built of memory and imagination. Once the world comes into being, all you say may be so. It is in the nature of the mind to imagine goals, to strive towards them, to seek out means and ways, to display vision, energy and courage. These are divine attributes and I do not deny them. But I take my stand where no difference exists, where things are not, nor the minds that create them. There I am at home. Whatever happens, does not affect me. Things act on things; that is all. (c24p86)

The very freedom from all motivation, the state in which no desire arises is the Natural State. (c34p144)

There can be no experience beyond consciousness. Yet there is the experience of just being. There is a state beyond consciousness which is not unconscious. Some call it super-consciousness, or pure consciousness, or supreme consciousness. It is pure awareness free from the subject object nexus. (c65p310)

This is the heart of the problem. Either you are body-conscious and a slave of circumstances, or you are the Universal Consciousness itself — and in full control of every event. Yet consciousness, individual or universal, is not my true abode; I am not in it; it is not mine; there is no "me" in it. I am beyond, though it is not easy to explain how one can be neither conscious, nor unconscious, but just beyond. I am beyond the universal even. (c67p320)

True awareness is a state of pure witnessing without the least attempt to do anything about the event witnessed. Your thoughts and feelings, words and actions may also be a part of the event; you watch all unconcerned in the full light of clarity and understanding. You understand precisely what is going on because it does not affect you. It may seem to be an attitude of cold

Self Realization Diagram with Key Terms

aloofness, but it is not really so. Once you are in it you will find that you love what you see whatever may be its nature. This choiceless love is the touchstone of awareness. If it is not there, you are merely interested for some personal reasons. (c76p382)

Before the mind — I am. "I am" is not a thought in the mind; the mind happens to me, I do not happen to the mind. And since time and space are in the mind, I am beyond time and space, eternal and omnipresent. (c100p525)

The Witness — Observer

You observe the heart feeling, the mind thinking, the body acting; the very act of perceiving shows that you are not what you perceive. (c1p2)

Observe the actual — for you are not what happens, you are to whom it happens. Ultimately even the observer you are not. (c3p6)

It is not permanent. The knower [witness-consciousness] rises and sets with the known. That in which both the knower and the known arise and set is beyond time. (c5p11)

When the mind is quiet we come to know ourselves as the pure witness. We withdraw from the experience [the known] and its experiencer [the knower], and stand apart in pure awareness [The Natural State] which is between and beyond the two. (c6p14)

Whatever happens, I must be there to witness it. (c7p15)

You know the witness because you are the witness. You need not see the witness in front of you. Here again, to be is to know. Witness-consciousness is the reflection of the real in the mind. The real is beyond. The witness is the door through which you pass beyond. (c16p52)

You are always the Supreme which appears at a given point of time and space as the witness, a bridge between the pure awareness of the Supreme and the manifold consciousness of the person. (c20p64)

All that *is*, lives and moves and has its being in consciousness, and I am in and beyond that consciousness. I am in it as the witness. I am beyond it as Being. (c25p92)

The witness merely registers the presence or absence of experience. It is not an experience by itself, but it becomes an experience when the thought, "I am the witness," arises. (c37p164)

The witness is the reflection of the real in all its purity. It depends on the condition of the mind. Where clarity and detachment predominate, the witness-consciousness comes into being. It is just like saying that where the water is clear and quiet, the image of the moon appears. (c39p176)

The body appears in your mind, your mind is the content of your consciousness; you are the motionless witness of the river of consciousness which changes eternally without changing you in any way. Your own changelessness is so obvious that you do not notice it. Have a good look at yourself and all these misapprehensions and misconceptions will dissolve. Just as all the little watery lives are in water and cannot be without water, so all the universe is in you and cannot be without you. (c44p199)

You can observe the observation, but not the observer. You know you are the ultimate observer by direct insight, not by a logical process based on observation. You are what you are, but you know what you are not. The Self is known as Being, the not-self is known as transient. But in reality all is in the mind. The observed, observation and observer are mental constructs. The Self alone is. (c48p219)

Self Realization Diagram with Key Terms

The witness who stands aloof, unmoved and untouched is the watch-tower of the real; the point at which awareness, inherent in the unmanifested, contacts the manifested. (c72p351)

[The witness] is both [real and unreal]. It is the last remnant of illusion, the first touch of the real. To say, "I am only the witness" is both false and true. False because of the "I am;" true because of the witness. It is better to say, "There is witnessing." The moment you say, "I am," the entire universe comes into being along with its creator. (c73p362)

The state of detached awareness is the witness-consciousness, the "mirror-mind." It rises and sets with its object, and thus it is not quite the real. Whatever its object, it remains the same, hence it is also real. It partakes of both the real and the unreal and is therefore a bridge between the two. It sees [objects] as they are — unreal and transient. To say "not me, not mine" is the task of the witness. (c78p395-396)

The witness is merely a point in awareness. It has no name and form. It is like the reflection of the sun in a drop of dew. The drop of dew has name and form, but the little point of light is caused by the sun. The clearness and smoothness of the drop is a necessary condition but not sufficient by itself. Similarly clarity and silence of the mind are necessary for the reflection of reality to appear in the mind, but by themselves they are not sufficient. There must be reality beyond it. Because reality is timelessly present, the stress is on the necessary conditions. (c79p399)

The witness is that which says, "I know." (c79p400)

[The witness is given importance] to break the spell of the known, the illusion that only the perceivable is real. This is the heart of the matter. As long as you believe that only the outer world is real, you remain its slave. To become free, your attention must be drawn to the "I am," the witness. Of course, the knower and the known are one not two, but to break the spell of the known the knower must be brought to the forefront. Neither is primary, both are reflections in memory of the ineffable; ever new and ever now, untranslatable, quicker than the mind. (c83p424)

I am [the witness], because to *be*, everything must be witnessed. Direct experience is the final proof. Watch yourself closely and you will see that whatever be the content of consciousness, the witnessing of it does not depend on the content. Awareness is itself and does not change with the event. The event may be pleasant or unpleasant, minor or important; awareness is the same. Take note of the peculiar nature of pure awareness, its natural self-identity without the least trace of self-consciousness, and go to the root of it, and you will soon realize that awareness is your true nature, and nothing you may be aware of you can call your own. (c85p437)

The Knower — Experienter

Can there be perception, experience without you? An experience must "belong." Somebody must come and declare it as his own. Without an experienter the experience is not real. It is the experienter that imparts reality to experience. An experience which you cannot have, of what value is it to you? (c1p2)

[The knower] is not permanent. The knower rises and sets with the known. That in which both the knower and the known arise and set is beyond time. (c5p11)

When the mind is quiet we come to know ourselves as the pure witness. We withdraw from the experience and its experienter [the knower], and stand apart in pure awareness [The Natural State], which is between and beyond the two. (c6p14)

Just as the dream is not apart from the dreamer, so is knowing not apart from being. The dream is the dreamer, the knowledge is the knower; the distinction is merely verbal. (c27p106)

All experience subsides with the mind. Without the mind there can be no experienter, nor experience. (c37p164)

Mere knowledge is not enough; the knower must be known. The Pandits and the Yogis may know many things, but of what use is mere knowledge when the Self is not known? It will be certainly misused. Without the knowledge of the knower there can be no peace. (c64p301)

The experienter needs no proof. "I am, and I know I am." You cannot ask for further proofs. (c73p359)

You cannot know the knower, for you are the knower. The fact of knowing proves the knower. You need no other proof. The knower of the known is not knowable. The knower is known in Knowledge. (c73p360)

Universal Consciousness — Mind Creator — Preserver — Destroyer

Purpose: Know the Love of Being

[Beyond the mind is] the direct experience of being, knowing and loving. (c16p50)

The entire universe strives to fulfill a desire born of compassion. (c20p67)

All desire has its source in the self. It is all a matter of choosing the right desire. (c21p70)

There is the material world, and the spiritual. Between lies the Universal Mind which is also the Universal Heart. It is wise love that makes the two one. (c21p72)

The root cause of the world is self-love. Because of it we seek pleasure and avoid pain. Replace self-love with love of the Self, and the picture changes. Brahma the Creator is the sum total of all desires. The world is the instrument for their fulfillment. Souls take whatever pleasure they desire and pay for them in tears. Time squares all accounts. The law of balance reigns supreme. (c23p84)

The very purpose of creation is the fulfillment of desire. The desire may be noble or ignoble, space is neutral; one can fill it with what one likes. (c24p87)

You have a purpose only as long as you are not complete; till then completeness, perfection is your purpose. But when you are complete in yourself, fully integrated within and without, then you enjoy the universe; you do not labor at it. (c25p95)

Love is the meaning and purpose of duality. (c26p100)

Being shines as knowing, knowing is warm in love. It is all one. (c27p105)

You are free now. What is it that you want to desire? Desire it. Collect and strengthen your mind and you will find that your thoughts and feelings, words and actions will align themselves in the direction of your will. (c30p120)

At the root of all creation lies desire. Desire and imagination foster and reinforce each other. (c31p124)

The desire to live is the one fundamental desire. All else depends on it. (c32p131)

At the root of consciousness lies desire, the urge to experience. (c37p165)

The Self has being independent of mind and body. It is being—awareness—bliss. Awareness of being is bliss. (c46p210)

An infant knows its body, but not the body-based distinctions. It is just conscious and happy. After all, that was the purpose for which it was born. The pleasure to *be* is the simplest form of self-love, which later grows into love of the Self. (c47p215)

Diversity without separateness is the ultimate that the mind can touch. Beyond that all activity ceases, because in it all goals are reached and all purposes fulfilled. The Supreme State is universal, here and now; everybody already shares in it. It is the state of being, knowing and liking. Who does not like to be, or does not know his own existence? But we take no advantage of this joy of being conscious; we do not go into it and purify it of all that is foreign to it. This work of mental self-purification, the cleansing of the psyche, is essential. Just as a speck in the eye by causing inflammation may wipe out the world, so the mistaken idea, "I am the body-mind," causes self-concern which obscures the universe. It is useless to fight the sense of being a limited and separate person unless the roots of it are laid bare. Selfishness is rooted in the mistaken ideas of oneself. Clarification of the mind is Yoga. (c49p231)

Above all you love yourself; you want yourself secure and happy. Don't be ashamed of it, don't deny it. It is natural and good to love oneself. Only you should know exactly what you love. It is not the body you love, it is Life — perceiving, feeling, thinking, doing, loving, striving, creating. It is that Life you love which is you, which is all. Realize it in its totality beyond all divisions and limitations, and all your desires will merge in it; for the greater contains the smaller. Therefore find yourself, for in finding yourself you find all. Everybody is glad to be. But few know the fullness of it. You come to know by dwelling in your mind on "I am," "I know," "I love" — with the will of reaching the deepest meaning of these words. (c51p241)

I know that the world is a child of love, having its beginning, growth and fulfillment in love. (c56p264)

The end is in the beginning. You end where you start — in the Absolute. The universe is perfect as a whole, and the parts striving for perfection is a way of joy. (c60p284)

The Universal Mind makes and unmakes everything. The Supreme imparts reality to whatever comes into being. To say that it is the universal love may be the nearest we can come to it in words. Just like love, it makes everything real, beautiful, desirable. Wherefrom comes all the powerful attractions that make all created things respond to each other, that brings people together, if not from the Supreme? Shun not desire; see only that it flows into the right channels. Without desire you are dead. But with low desires you are a ghost. (c64p303-304)

There is nothing wrong with you as the Self. It is what it is to perfection. It is the mirror that is not clear and true and, therefore, gives you false images. You need not correct yourself; only set right your idea of yourself. Learn to separate yourself from the image and the mirror. Keep on remembering: I am neither the mind nor its ideas. Do it patiently and with conviction, and you will surely come to the direct vision of yourself as the source of being—knowing—loving, eternal, all-embracing, and all-pervading. You are the infinite focused in a body. Now you see the body only. Try earnestly and you will come to see the infinite only. (c69p330-331)

The power of love [is the one single thing of value in the entire universe]. (c70p341)

Self Realization Diagram with Key Terms

You are really in search of yourself without knowing it. You are love longing for the love-worthy, the perfectly lovable. Due to ignorance you are looking for it in the world of opposites and contradictions. When you find it within, your search will be over. What is perfect returns to the source of all perfection, and the opposites play on. (c79p401-402)

Knowing is a reflection of your true nature along with being and loving. (c80p404)

It is the instinct of exploration, the love of the unknown that brings me into existence. It is in the nature of being to see adventure in becoming, as it is in the very nature of becoming to seek peace in being. This alteration of being and becoming is inevitable; but my home is beyond. (c82p417)

If you go into the motives [of human behavior], you will find love; love of oneself and of one's own. People fight for what they imagine they love. Love is boundless. What is limited to a few cannot be called love. (c101p530)

Universal Consciousness — Mind

You are the ultimate potentiality of which the all-embracing consciousness is the manifestation and expression. (c3p6)

In pure being consciousness arises; in consciousness the world appears and disappears. The entire universe exists only in consciousness. (c7p15)

Consciousness is on contact, a reflection against a surface, a state of duality. There can be no consciousness without awareness, but there can be awareness without consciousness as in deep sleep. Awareness is absolute, consciousness is relative to its content; consciousness is always of something. Consciousness is partial and changeable. (c11p29)

In the ocean of pure awareness, on the surface of the Universal Consciousness the numberless waves of the phenomenal worlds arise and subside without beginning or end. As consciousness they are all me. As events they are all mine. (c12p30)

Awareness is not of time. Time exists in consciousness only. (c12p31)

That in which consciousness happens, the Universal Consciousness or Mind, we call the ether of consciousness. All the objects of consciousness form the universe. What is beyond both, supporting both is the supreme state, a state of utter stillness and silence. Whoever goes there disappears. It is unreachable by words or mind. You may call it God, or *Parabrahman*, or Supreme Reality, but these are names given by the mind. It is the nameless, contentless, effortless and spontaneous state beyond being and not being. (c13p35-36)

As the universe is the body of the mind, so is consciousness the body of the Supreme. [The Supreme] is not conscious, but it gives rise to consciousness. (c13p36)

Consciousness itself is the greatest painter. The entire world is a picture. (c19p60)

[The Source] gives birth to consciousness. All else is in consciousness. (c20p65)

All that *is*, lives and moves and has its being in consciousness, and I am in and beyond that consciousness. I am in it as the witness. I am beyond it as Being. (c25p92)

At the root of consciousness lies desire, the urge to experience. All consciousness is of conflict. (c37p165)

Primary is the infinite expanse of consciousness; the eternal possibility; the immeasurable potential of all that was, is, and will be. When you look at anything, it is the ultimate you see, but you imagine that you see a cloud or a tree. Learn to look without imagination, to listen without distortion; that is all. Stop attributing names and shapes to the essentially nameless and formless; realize that every mode of perception is subjective; that what is seen or heard, touched or smelt, felt or thought, expected or imagined is in the mind and not in reality, and you will experience peace and freedom from fear. (c44p201)

Of the entire universe you are the subtle cause. All is because you are. Grasp this point firmly and deeply and dwell on it repeatedly. To realize this as absolutely true is liberation. (c53p248)

The totality of all perceivers is what you call the Universal Mind. (c54p251)

The universal is not aware of the particular. The existence as a person is a personal matter. A person exists in time and space, has name and shape, beginning and end. The universal includes all persons; the absolute is at the root of all and beyond all. (c55p25)

There is the body and there is the Self. Between them is the mind in which the Self is reflected as "I am." Because of the imperfections of the mind, its crudity and restlessness, lack of discernment and insight, [the mind] takes itself to be the body not the Self. All that is needed is to purify the mind so that it can realize its identity with the Self. When the mind merges in the Self the body presents no problems. It remains what it is; an instrument of cognition and action, the tool and the expression of the creative fire within. The ultimate value of the body is that it serves to discover the cosmic body, which is the universe in its entirety. As you realize yourself in manifestation, you keep on discovering that you are ever more than what you have imagined. What else [are we concerned with but the redemption of the mind?] The mind goes astray, the mind returns home. Even the word "astray" is not proper. The mind must know itself in every mood. Nothing is a mistake unless repeated. (c58p274)

This is the heart of the problem. Either you are body-conscious and a slave of circumstances, or you are the Universal Consciousness itself — and in full control of every event. Yet consciousness, individual or universal, is not my true abode; I am not in it; it is not mine; there is no "me" in it. I am beyond, though it is not easy to explain how one can be neither conscious, nor unconscious, but just beyond. I am beyond the universal even. (c67p320)

There are levels in consciousness, but not in awareness. It is of one block, homogeneous. Its reflection in the mind is love and understanding. There are levels of clarity in understanding and intensity in love, but not in their source. The source is simple and single, but its gifts are infinite. (c80p403)

Self Realization Diagram with Key Terms

[Desire's] name and shape is drawn from memory. The energy [of desire] flows from the Source. The Source is neither right nor wrong. Nor is desire by itself right or wrong. It is nothing but striving for happiness. (c80p407)

The final answer is this: nothing is. All is a momentary appearance in the field of Universal Consciousness; continuity as name and form is a mental formation only, easy to dispel. (c82p415)

By itself life is immensely creative. A seed in course of time becomes a forest. The mind is like a forester — protecting and regulating the immense vital urge of existence. (c92p478)

Consciousness being a product of conditions and circumstances, depends on them and changes along with them. What is independent, uncreated, timeless and changeless, and yet ever new and fresh is beyond the mind. When the mind thinks of it, the mind dissolves and only happiness remains. (c94p488)

Consciousness comes and goes, awareness shines immutably. When there is a person there is also consciousness. "I am," mind, and consciousness denote the same state. If you say, "I am aware," it only means, "I am conscious of thinking about being aware." There is no "I am" in awareness. Witnessing is of the mind. The witness goes with the witnessed. In the state of non-duality all separation ceases. (c94p488)

Creator — Preserver — Destroyer

The world is but a reflection of my imagination. Whatever I want to see, I can see. But why should I invent patterns of creation, evolution and destruction? (c11p28)

Brahma the Creator is the sum total of all desires. The world is the instrument for their fulfillment. (c23p84)

The world has no existence apart from you. At every moment it is but a reflection of yourself. You create it, you destroy it. (c25p94)

The dreams are not equal, but the dreamer is one. I am the insect. I am the poet — in dream. But in reality I am neither. I am beyond all dreams. I am the light in which all dreams appear and disappear. I am both inside and outside the dream. (c29p117)

You are the infinite potentiality; the inexhaustible possibility. Because you are, all can be. The universe is but a partial manifestation of your limitless capacity to become. (c30p121)

The diversity [of the world] is in you only. Your own creative power projects upon it a picture and all questions refer to the picture. (c31p123)

At the root of all creation lies desire. Desire and imagination foster and reinforce each other. (c31p124)

There is no power separate from me. It is inherent in my very nature. Call it creativity. Out of a lump of gold you can make many ornaments — each will remain gold. Similarly, in whatever

role I may appear and whatever function I may perform — I remain what I am: the "I am" immovable, unshakable, independent. What you call the universe, nature, is my spontaneous creativity. Whatever happens, happens. But such is my nature that all ends in joy. (c33p138)

The Creator is a person whose body is the world. The Nameless one is beyond all gods. (c36p157)

Why not work on the theory that you are your own creation and creator. At least there will be no external God to battle with. (c39p178)

As long as you are outside my state, you will have Creators, Preservers and Destroyers, but once with me you will know the Self only and see yourself in all. (c40p179)

The master is in consciousness, not beyond it. (c40p179)

Who was born first, you or the world? As long as you give first place to the world, you are bound by it. Once you realize beyond all trace of doubt that the world is in you, and not you in the world, you are out of it. Of course your body remains in the world and of the world, but you are not deluded by it. All scriptures say that before the world was, the Creator was. Who knows the Creator? He alone who was before the Creator, your own real being, the Source of all the worlds with their creators. (c45p207)

Even the idea of God as the Creator is false. Do I owe my being to any other being? Because I am, all is. [He] who is the witness of birth and death, but is neither born nor dies; He alone is the seed of creation as well as its residue. (c45p208)

I am the great devourer and destroyer: Whatever I touch dissolves into the void. (c61p290)

What the mind invents, the mind destroys. But the real is not invented and cannot be destroyed. (c64p302)

The Universal Mind makes and unmakes everything. The Supreme imparts reality to whatever comes into being. To say that it is the universal love may be the nearest we can come to it in words. Just like love it makes everything real, beautiful, desirable. (c64p303-304)

Realize that whatever there is true, noble and beautiful in the universe it all comes from you; you yourself are at the source of it. The gods and goddesses that supervise the world may be most wonderful and glorious beings; yet they are like gorgeously dressed servants who proclaim the power and the riches of their master. (c64p304)

This is the heart of the problem. Either you are body-conscious and a slave of circumstances, or you are the Universal Consciousness itself — and in full control of every event. (c67p320)

Creation is in the very nature of consciousness. Consciousness causes appearances. Reality is beyond consciousness. (c71p344)

Of course you can [change the world]. But you must cease identifying yourself with it and go beyond. Then you have the power to destroy and re-create. (c72p351)

Self Realization Diagram with Key Terms

The moment you say, "I am," the entire universe comes into being along with its creator. (c73p362)

Yours is the desire that creates the universe. Know the world as your own creation and be free. (c76p380)

Creation—reflection—rejection: Brahma—Vishnu—Shiva: this is the eternal process. All things are governed by it. Understand that the One includes the Three, and that you are the One, and you shall be free of the world process. After the stage of creation come the stages of examination and reflection, and finally the stage of abandonment and forgetting. Consciousness remains, but in a latent, quiet state. Consciousness is pure in the beginning and pure in the end. In between it gets contaminated by imagination which is at the root of creation. At all times consciousness remains the same. To know it as it is, is realization and timeless peace. (c78p394-395)

Be aware that whatever happens, happens to you, by you, through you; you are the creator, enjoyer and destroyer of all you perceive, and you will not be afraid. Unafraid, you will not be unhappy, nor will you seek happiness. In the mirror of your mind all kinds of pictures appear and disappear. Knowing that they are entirely your own creations, watch them silently come and go, be alert, but not perturbed. This attitude of silent observation is the very foundation of Yoga. You see the picture, but you are not the picture. (c90p468-469)

"I am" is an ever-present fact; while "I am created" is an idea. Neither God nor the universe have come to tell you that they have created you. The mind obsessed by the idea of causality invents creation, and then wonders "who is the creator?" The mind itself is the creator. Even this is not quite true, for the created and its creator are one. The mind and the world are not separate. (c97p502)

All that happens in the universe happens to you, the silent witness. On the other hand, whatever is done, is done by you, the universal and inexhaustible energy. (c99p519)

Cause — Mind

Causation means succession in time of events in space; the space being physical or mental. Time, space, causation are mental categories, arising and subsiding with the mind. (c4p9)

The source of all that is, is the Infinite Possibility, the Supreme Reality which is in you, and which throws its power and light and love on every experience. But this Source is not a cause and no cause is a Source. (c4p10-11)

As long as the mind is there, your body and your world are there. Your world is mind-made, subjective, enclosed within the mind, fragmentary, temporary, personal, hanging on the thread of memory. (c7p17)

Are you not the source and the end of every event? Control [events of the world] at the source itself. (c14p41)

The mind that projects the world, colors it its own way. When you meet a man, he is a stranger. When you marry him, he becomes your own self. When you quarrel, he becomes your enemy. It is your mind's attitude that determines what he is to you. (c19p63)

Desire shapes destiny. You are free now. What is it that you want to desire? Desire it. Maybe you are deceiving yourself. Maybe you are giving expression to your real desires and the ones you approve of are kept on the surface for the sake of respectability. It is all due to weakness of the mind and disintegration of the brain. Collect and strengthen your mind and you will find that your thoughts and feelings, words and actions will align themselves in the direction of your will. (c30p119-120)

There is no chaos in the world, except the chaos which your mind creates. It is self-created in the sense that at its very center is the false idea of oneself as a thing different and separate from other things. In reality you are not a thing, nor separate. You are the infinite potentiality; the inexhaustible possibility. Because you are, all can be. The universe is but a partial manifestation of your limitless capacity to become. (c30p121)

At the root of all creation lies desire. Desire and imagination foster and reinforce each other. (c31p124)

[The power that projects the world] is imagination prompted by desire. (c36p155)

After all, it is the mind that creates illusion and it is the mind that gets free of it. (c39p174)

Of the entire universe you are the subtle cause. All is because you are. Grasp this point firmly and deeply and dwell on it repeatedly. To realize this as absolutely true is liberation. (c53p248)

Whatever is conceived by the mind must be false, for it is bound to be relative and limited. The real is inconceivable and cannot be harnessed to a purpose. (c66p315)

The moment you say, "I am," the entire universe comes into being along with its creator. (c73p362)

Self Realization Diagram with Key Terms

As a person your existence is momentary. But are you a person only? Are you a person at all? "I am" and "the world is" are related and conditional. They are due to the tendency of the mind to project names and shapes. (c74p366)

For anything to happen, the entire universe must coincide. It is wrong to believe that anything in particular can cause an event. Every cause is universal. Your very body would not exist without the entire universe contributing to its creation and survival. I am fully aware that things happen as they happen because the world is as it is. (c77p388-389)

All that happens is the cause of all that happens. Causes are numberless; the idea of a sole cause is an illusion. Why search for causes? It is all one process. You tend to separate things in time and then look for causes. You imagine being and doing as identical. It is not so. The mind and body move and change, and cause other minds and bodies to move and change; that is called doing, action. I see that it is in the nature of action to create further action; like fire that continues by burning. I neither act nor cause others to act; I am timelessly aware of what is going on. There is only one mind which swarms with ideas, "I am this, I am that; this is mine, that is mine." I am not the mind, never was, nor shall be. (c79p398)

Matter and mind are not separate; they are aspects of one energy. Look at the mind as a function of matter and you have science; look at matter as the product of the mind and you have religion. Neither comes first, for neither appears alone. Matter is the shape, mind is the name. Together they make the world. Pervading and transcending is Reality, pure being—awareness—bliss; your very essence. (c80p405)

The moment you start talking you create a verbal universe; a universe of words, ideas, concepts and abstractions, interwoven and inter-dependent, most wonderfully generating, supporting and explaining each other and yet all without essence or substance; mere creations of the mind. Words create words; Reality is silent. (c87p450)

What *is*, can cease to be. What is *not*, can come to be. But what neither is nor is not, but on which being and non-being depend is unassailable. Know yourself to be the cause of desire and fear, itself free from both. All depends on you. It is by your consent that the world exists. Withdraw your belief in its reality and it will dissolve like a dream. Time can bring down mountains; much more you, who are the timeless source of time. For without memory and expectation there can be no time. (c87p452)

What problems can there be which the mind did not create? Life and death do not create problems; pains and pleasures come and go, experienced and forgotten. It is memory and anticipation that create problems of attainment or avoidance, colored by like and dislike. (c92p475)

As I see [theories of the world and its cause], it is all day-dreaming. There is no reality in ideas. The fact is that without you, neither the universe nor its cause could have come into being. "I am" is an ever-present fact; while "I am created" is an idea. Neither God nor the universe have come to tell you that they have created you. The mind obsessed by the idea of causality invents creation, and then wonders "who is the creator?" The mind itself is the creator. Even this is not quite true, for the created and its creator are one. The mind and the world are not separate. Do understand that what you think to be the world is your own mind. All space and time are in the

mind. Where will you locate a supra-mental world? There are many levels of the mind, and each projects its own version; yet all are in the mind and are created by the mind. (c97p502)

I Am

After all the sense "I am" is always with you, only you have attached all kinds of things to it — body, feelings, thoughts, ideas, possessions etc. All these self-identifications are misleading. Because of them you take yourself to be what you are not. (c1p2)

What you are cannot be described, except as total negation. All you can say is, "I am not this, I am not that." You cannot meaningfully say, "This is what I am." It just makes no sense. What you can point out as "this" or "that" cannot be yourself. Surely, you can not be "something" else. You are nothing perceivable, or imaginable. Yet, without you there can be neither perception nor imagination. (c1p2)

Once you are convinced that you cannot truthfully say about your self anything except "I am," and that nothing that can be pointed at can be your self, the need for the "I am" is over. (c2p5)

Even the sense "I am" is not continuous, though it is a useful pointer; it shows where to seek, but not what to seek. (c3p5)

I am real for I am always now in the present, and what is with me now shares in my reality. I am ever present; it is my own reality that I impart to the present event. (c3p7)

Before all beginnings, after all endings — I am. All has its being in me, the "I am" that shines in every living being. (c7p15)

I am — which is pure and simple being. (c10p26-27)

Establish yourself firmly in the awareness of "I am." This is the beginning and also the end of all endeavor. (c16p53)

Outside the Self there is nothing. All is one, and all is contained in "I am." In the waking and dream states it is the person. In deep sleep and *turiya* [the highest awareness] it is the Self. Beyond the alert intentness of *turiya* lies the great, silent peace of the Supreme. But in fact all is one in essence and related in appearance. (c20p68)

"I am" is the impersonal Being. (c21p71)

You are and I am. But only as points in consciousness; we are nothing apart from consciousness. This must be well grasped: the world hangs on the thread of consciousness; no consciousness, no world. (c25p92)

This "I am" too may be a part of the illusion. (c25p94)

"I am" is the Great Reminder (*mahamantra*). (c26p100)

Of course [the conviction "I am That" is false]. Conviction is a mental state. In "That" there is no "I am." With the sense "I am" emerging, "That" is obscured, as with the sun rising the stars are wiped out. (c27p105)

I Am

When I say, "I am," I do not mean a separate entity with a body as its nucleus. I mean the totality of being, the ocean of consciousness, the entire universe of all that is and knows. I have nothing to desire for I am complete forever. (c36p159)

In the abeyance of the mind even the sense "I am" dissolves. There is no "I am" without the mind. (c37p163)

God is only an idea in your mind. The fact is you. The only thing you know for sure is "here and now I am." Remove the "here and now," the "I am" remains, unassailable. The word exists in memory, memory comes into consciousness; consciousness exists in awareness, and awareness is the reflection of the light on the waters of existence. (c44p199)

All I can say truly is "I am," all else is inference. But the inference has become a habit. Destroy all habits of thinking and seeing. The sense "I am" is the manifestation of a deeper cause which you may call Self, God, Reality or by any other name. The "I am" is in the world; but it is the key which can open the door out of the world. The moon dancing on the water is seen in the water, but it is caused by the moon in the sky and not by the water. (c44p199)

The "I am" is a thought, while awareness is not a thought; there is no "I am aware" in awareness. Consciousness is an attribute while awareness is not; one can be aware of being conscious, but not conscious of awareness. God is the totality of consciousness, but awareness is beyond all — being as well as not-being. (c56p262-263)

There is the body and there is the Self. Between them is the mind in which the Self is reflected as "I am." Because of the imperfections of the mind, its crudity and restlessness, lack of discernment and insight, [the mind] takes itself to be the body not the Self. All that is needed is to purify the mind so that it can realize its identity with the Self. (c58p274)

The end is in the beginning. You end where you start — in the Absolute. (c60p284)

The present "I am" is as false as the "I was" and "I shall be." It is merely an idea in the mind, an impression left by memory, and the separate identity it creates is false. This habit of referring to a false center must be done away with. The notions, "I see, I feel, I think, I do," must disappear from the field of consciousness; what remains when the false is no more, is real. (c62p292)

The idea "I am free" is as false as the idea "I am in bondage." Find out the "I am" common to both and go beyond. (c62p295)

"I am" is not a direction. It is the negation of all direction. Ultimately even the "I am" will have to go, for you need not keep on asserting what is obvious. Bringing the mind to the feeling "I am" merely helps in turning the mind away from everything else. The mind is no more. There is only love in action. There will be no fear. (c65p308)

Being needs no proofs — it proves all else. If only you go deeply into the fact of being and discover the vastness and the glory to which the "I am" is the door, and cross the door and go beyond, your life will be full of happiness and light. Believe me; the effort needed is as nothing when compared to the discoveries arrived at. (c67p323-324)

Self Realization Diagram with Key Terms

The "I am" in movement creates the world. The "I am" at peace becomes the Absolute. (c72p352)

The moment you say, "I am," the entire universe comes into being along with its creator. (c73p362)

Understand that you love the Self and the Self loves you, and that the sense "I am" is the link between you both, a token of identity in spite of apparent diversity. Look at the "I am" as a sign of love between the inner and the outer, the real and the appearance. (c77p388)

The "I am" is at the root of all appearance, and the permanent link in the succession of events that we call life; but I am beyond the "I am." (c88p458)

What I am, you are, and what you are — I am. The "I am" is common to us all; beyond the "I am" there is the immensity of light and love. We do not see it because we look elsewhere. I can only point at the sky; seeing of the star is your own work. (c89p460)

Delve deeply into the sense "I am," and you will surely discover that the perceiving center is universal; as universal as the light that illumines the world. All that happens in the universe happens to you, the silent witness. On the other hand, whatever is done, is done by you, the universal and inexhaustible energy. (c99p519)

Relax and watch the "I am." Reality is just behind it. (c99p521)

Real self — Whole Mind — Heart

Purpose: SELF Realization

All desire has its source in the self. It is all a matter of choosing the right desire. (c21p70)

You have a purpose only as long as you are not complete; till then completeness, perfection is your purpose. But when you are complete in yourself, fully integrated within and without, then you enjoy the universe; you do not labor at it. (c25p95)

The Yogi's life is governed by a single desire — to find the Truth. (c26p97)

Being shines as knowing, knowing is warm in love. It is all one. (c27p105)

You are free now. What is it that you want to desire? Desire it. Collect and strengthen your mind and you will find that your thoughts and feelings, words and actions will align themselves in the direction of your will. (c30p120)

[One reaches the Supreme State] by renouncing all lesser desires. As long as you are pleased with the lesser, you cannot have the highest. You are free once you understand that your bondage is of your own making, and you cease forging the chains that bind you. (c64p304)

The mind must have a purpose. To encourage it to free itself from the unreal it is promised something in return. In reality, there is no need of purpose. Being free from the false is good in itself, it wants no reward. It is just like being clean — which is its own reward. The reward of Self Knowledge is freedom from the personal self. (c73p360)

Guide: Inner Teacher — Wisdom and Love

Your sincerity will guide you. Devotion to the goal of freedom and perfection will make you abandon all theories and systems; and live by wisdom, intelligence and active love. (c30p119)

First return to your true being, and then act from the heart of love. (c72p356)

The grace of your Inner Reality is timelessly with you. (c76p379)

You are never alone. There are powers and presences who serve you all the time most faithfully. You may or may not perceive them; nevertheless they are real and active. (c88p457)

To act from desire and fear is bondage; to act from love is freedom. (c94p489)

When you desire and fear, and identify yourself with your feelings, you create sorrow and bondage. When you create with love and wisdom, and remain unattached to your creations, the result is harmony and peace. (c99p518)

Inner Teacher

You agree to be guided from within and life becomes a journey into the unknown. (c12p33)

Your own self is your ultimate teacher. The outer teacher (Guru) is merely a milestone. It is only your inner teacher that will walk with you to the goal, for he is the goal. Since he is in you and with you, the difficulty cannot be serious. Look within and you will find him. That which sees all this, and the nothing too, is the inner teacher. He alone *is*; all else only appears to be. He is your own self (*swarupa*), your hope and assurance of freedom; find him and cling to him and you will be saved and safe. (c16p51)

It is not the worship of a person that is crucial, but the steadiness and depth of your devotion to the task. Life itself is the Supreme Guru; be attentive to its lessons and obedient to its commands. When you personalize their source, you have an outer Guru; when you take them from life directly, the Guru is within. Remember, wonder, ponder, live with it, love it, grow into it, grow with it, make it your own — the word of your Guru, outer or inner. Put in all and you will get all. (c32p131)

Be devoted to your goal, and devotion to him who can guide you will follow. If your desire and confidence are strong, they will operate and take you to your goal, for you will not cause delay by hesitation and compromise. The greatest Guru is your inner self. Truly, he is the supreme teacher. He alone can take you to your goal, and he alone meets you at the end of the road. (c35p149)

Meet your own self. Be with your own self, listen to it, obey it, cherish it, keep it in mind ceaselessly. You need no other guide. As long as your urge for truth affects your daily life, all is well with you. Live your life without hurting anybody. Harmlessness is a most powerful form of Yoga and it will take you speedily to your goal. This is what I call *Nisarga Yoga*, the Natural Yoga. It is the art of living in peace and harmony in friendliness and love. The fruit of it is happiness, uncaused and endless. Turn within and you will come to trust yourself. As in everything else, confidence comes with experience. (c38p173)

Insanity is universal. Sanity is rare. Yet there is hope because the moment we perceive our insanity we are on the way to sanity. This is the function of the Guru — to make us see the madness of our daily living. Life makes you conscious, but the teacher makes you aware. (c60p282)

Even when there is no discoverable outer Guru, there is always the *sadguru*, the inner Guru, who directs and helps from within. The words "outer" and "inner" are relative to the body only; in reality all is one, the outer being merely a projection of the inner. Awareness comes as if from a higher dimension. (c73p358)

The innermost light, shining peacefully and timelessly in the heart, is the real Guru. All others merely show the way. There can be no rule in these matters except one: "the outer is transient, the innermost — permanent and changeless," though ever new in appearance and action. (c75p372-373)

[The inner teacher] is the only reality. He grants the conviction that you are the eternal, changeless, reality-consciousness-love within and beyond all appearances. (c75p374-375)

You are never without a Guru, for he is timelessly present in your heart. Sometimes he externalizes himself and comes to you as an uplifting and reforming factor in your life, a mother, a wife, a teacher; or he remains as an inner urge toward righteousness and perfection. All you have to do is obey him and do what he tells you. What he wants you to do is simple, learn self-awareness, self-control, self-surrender. It may seem arduous, but it is easy if you are earnest and quite impossible if you are not. Earnestness is both necessary and sufficient. Everything yields to earnestness. Compassion is the foundation of earnestness; compassion for yourself and others, born of suffering, your own and others. (c84p433)

The Guru and man's inner reality are really one, and work together towards the same goal — the redemption and salvation of the mind. (c97p506)

All dependence on another is futile, for what others can give others will take away. Only what is your own at the start will remain your own in the end. Accept no guidance but from within, and even then sift out all memories for they will mislead you. Even if you are quite ignorant of the ways and the means, keep quiet and look within; guidance is sure to come. You are never left without knowing what your next step should be. Only what you discover through your own awareness, your own effort will be of permanent use to you. (c98p510)

Wisdom

There is the material world, and the spiritual. Between lies the Universal Mind which is also the Universal Heart. It is wise love that makes the two one. (c21p72)

Wisdom lies in never forgetting the Self as the ever-present source of both the experiencer and his experience. (c33p135)

Light and love are impersonal, but they are reflected in your mind as knowing and wishing oneself well. We are always friendly towards ourselves, but not always wise. A Yogi is one whose goodwill is allied to wisdom. (c44p202)

Love says: "I am everything." Wisdom says: "I am nothing." Between the two my life flows. Since at any point of time and space I can be both the subject and the object of experience, I express it by saying that I am both, neither, and beyond both. (c57p269)

Love

When the sense of distinction and separation is absent, you may call it love. (c28p109)

You are love itself — when you are not afraid. (c28p112)

The Self is universal and its aims are universal. There is nothing personal about the Self. That which you are, your true Self, you love it; and whatever you do, you do for your own happiness. To find it, to know it, to cherish it is your basic urge. Since time immemorial you loved yourself,

Self Realization Diagram with Key Terms

but never wisely. Use your body and mind wisely in the service of the Self; that is all. Be true to your own Self, love your Self absolutely. (c46p212-213)

Your love of others is the result of Self Knowledge, not its cause. Without Self Realization, no virtue is genuine. When you know beyond all doubt that the same life flows through all that is and you are that life, you will love all naturally and spontaneously. When you realize the depth and fullness of your love of yourself, you know that every living being and the entire universe are included in your affection. (c46p212-213)

By all means be selfish by foregoing everything but the Self. When you love the Self and nothing else, you go beyond the selfish and the unselfish. All distinctions lose their meaning. Love of one and love of all merge together in love, pure and simple, addressed to none, denied to none. Stay in that love, go deeper and deeper into it, investigate yourself and love the investigation and you will solve not only your own problems but also the problems of humanity. (c46p216)

I am talking of your search for love. Had it a beginning? Will it have an end? In your search for love what exactly are you searching for? Of the two what would you prefer, to love or to be loved? Can you love on your own, or must you be made to love? What makes a person lovable? Is it not being loved? First you love and then you look for reasons. But what makes you happy? Unless you love there is no happiness. But, does love make you always happy? Is not the association of love with happiness a rather early, infantile stage? When the beloved suffers, don't you suffer too? And do you cease to love because you suffer? Must love and happiness come and go together? Is love merely the expectation of pleasure?

Then what is love? Is it not a state of being rather than a state of mind? Must you know that you love in order to love? Is not love as much a part of you as consciousness of being?

[You are unhappy] because you did not go down to the very roots of your being. It is your complete ignorance of yourself that covered up your love and happiness, and made you seek for what you had never lost. Love is will; the will to share your happiness with all. Being happy — making happy — this is the rhythm of love. (c52p245-246)

In dream you love some and not others. On waking up you find you are love itself, embracing all. Personal love, however intense and genuine, invariably binds; love in freedom is love of all. When you are love itself, you are beyond time and numbers. In loving one you love all, in loving all, you love each. One and all are not exclusive. (c55p258)

Love says, "I am everything." Wisdom says, "I am nothing." Between the two my life flows. Since at any point of time and space I can be both the subject and the object of experience, I express it by saying that I am both, neither, and beyond both. (c57p269)

In my world love is the only law. I do not ask for love, I give it. Such is my nature. (c61p286)

All these attributes; being, consciousness, love and beauty are reflections of the real in the world. No real — no reflection. In love there is not the one even, how can there be two? Love is the refusal to separate, to make distinctions. Before you can think of unity, you must first create duality. When you truly love, you do not say, "I love you." Where there is mentation, there is duality. (c72p352)

You must be free first. To be free in the world you must be free of the world. Otherwise your past decides for you and your future. First return to your true being, and then act from the heart of love. (c72p356)

But it is in the nature of love to express itself, to affirm itself, to overcome difficulties. Once you have understood that the world is love in action, you will look at it quite differently. (c82p420)

Love your Self wisely and you will reach the summit of perfection. Everybody loves his body, but few love their real being. Your real being is love itself and your many loves are its reflections according to the situation at the moment. By all means wish yourself well. Think over and feel out deeply what is really good for you and strive for it earnestly. Very soon you will find that the real is your only good. (c93p483)

To act from desire and fear is bondage; to act from love is freedom. (c94p489)

Clarity and charity is action. Love is not lazy and clarity directs. You need not worry about action; look after your mind and heart. (c96p496)

If you go into the motives [of human behavior], you will find love; love of oneself and of one's own. People fight for what they imagine they love. Love is boundless. What is limited to a few cannot be called love. All is loved and lovable. Nothing is excluded. (c101p530)

Real self

True happiness cannot be found in things that change and pass away. Pleasure and pain alternate inexorably. Happiness comes from the Self and can be found in the Self only. Find your real Self (*swarupa*) [essential nature] and all else will come with it. (c8p19)

To be a person, you need memory. And without memory, what are you? Surely you can exist without memory. You do so in sleep. As a person you have only intermittent existence. Can you tell me what are you in the intervals between experiencing yourself as a person? Shall we call it impersonal existence? (c18p57)

Fullness and emptiness are relative terms. The Real is really beyond — beyond not in relation to consciousness, but beyond all relations of whatever kind. The difficulty comes with the word "state." The Real is not a state of something else — it is not a state of mind or consciousness or psyche — nor is it something that has a beginning and an end, being and not being. All opposites are contained in it, but it is not in the play of opposites. You must not take it to be the end of a transition. (c22p78)

It is you [the personal self] who are deeply complex, mysterious, and hard to understand. I [the Real self] am simplicity itself, compared to you. I am what *is* — without any distinction whatsoever into inner and outer, mine and yours, good and bad. What the world is, I am. What I am, the world is. (c26p101)

Of course I am self-concerned, but the Self is all. In practice it takes the shape of goodwill, unfailing and universal. You may call it love, all-pervading, all-redeeming. Such love is supremely active without the sense of doing. (c27p107)

Self Realization Diagram with Key Terms

Only in complete self-negation there is a chance to discover our real being. The false self must be abandoned before the Real Self can be found. (c28p110-111)

Everybody sees the world through the idea he has of himself. As you think yourself to be, so you think the world to be. I do not see the world as separate from me and so there is nothing for me to desire or fear. There is absolutely no difference between me and others, except in my knowing myself as I am. I am all. I know it for certain and you do not. The difference is only in the mind and temporary. I was like you, you will be like me. (c31p123)

The Self does not need to be put to rest. It is peace itself, not *at* peace. (c34p142)

Truth is permanent. The real is changeless. What changes is not real; what is real does not change. Now, what is it in you that does not change? You yourself are the proof. You have not, nor can you have any other proof. You are yourself, you know yourself, you love yourself. (c46p210)

I know myself as I am in reality. I am neither the body, nor the mind, nor the mental faculties. I am beyond all these. (c64p302)

I am not what you may think me to be. This tells you all. You must gain your own experience. You are accustomed to dealing with things, physical and mental. I am not a thing, nor are you. We are neither matter nor energy, neither body nor mind. Once you have a glimpse of your own being, you will not find me difficult to understand. (c64p302)

[The link between *atma* (the Real self) and *sattva* (Universal harmony) is like that] between the sun and its rays. Harmony and beauty, understanding and affection are all expressions of Reality. It is Reality in action, the impact of the spirit on matter. With the maturing of *sattva* all desires and fears come to an end. The Real Being is reflected in the mind without distortion. Matter is redeemed, spirit is revealed. The two are seen as one. They were always one, but the imperfect mind saw them as two. Perfection of the mind is the human task, for matter and spirit meet in the mind. (c75p376-377)

All the three states are sleep to me. My waking state is beyond them. As I look at you, you all seem asleep, dreaming up worlds of your own. I am aware, for I imagine nothing. It is not *samadhi* [a super conscious state] which is but a kind of sleep. It is just a state unaffected by the mind, free from the past and future. In your case it is distorted by desire and fear, by memories and hopes; in mine it is as it is — normal. To be a person is to be asleep. (c88p453)

There is no second or higher Self to search for. You are the highest Self; only give up the false ideas you have about your self. Give up the false and the true will come into its own. You say you want to know your self. You are your self — you cannot be anything but what you are. Is knowing separate from being? About yourself you can only say: "I am, I am aware, I like it." (c99p517)

There is no difference between us; nor can I say that I know myself, I know that I am not describable nor definable. There is a vastness beyond the farthest reaches of the mind. That vastness is my home; that vastness is myself. And that vastness is also love. (c101p530)

Whole Mind — Heart

A part of the whole seen in relation to the whole is also complete. Can there be some other mind which unites and harmonizes, which sees the whole in the part and the part as totally related to the whole? In going beyond the limiting, dividing and opposing mind. In ending the mental process as we know it. When [the Dividing Mind] comes to an end, [the Whole Mind — Heart] is born. (c3p8)

The inclusive mind [Whole Mind — Heart] is love in action, battling against circumstances, initially frustrated, ultimately victorious. (c3p8)

[The divided mind] creates the abyss [of separation between spirit and body]; the heart [the whole mind — heart] crosses it. (c3p8)

There is the material world, and the spiritual. Between lies the Universal Mind which is also the Universal Heart. It is wise love that makes the two one. (c21p72)

Don't say, "everybody is conscious." Say, "there is consciousness" in which everything appears and disappears. Our minds are waves on the ocean of consciousness. As waves they come and go. As ocean they are infinite and eternal. Know yourself as the ocean of being, the womb of all existence. These are all metaphors of course; the reality is beyond description. You can know it only by being it. (c48p221)

The more you are able to understand, the more the universe becomes satisfactory, emotionally and mentally. Reality is good and beautiful; we create the chaos. There is no place for chaos in nature. Only in the mind of man there is chaos. The mind does not grasp the whole — its focus is very narrow. It sees fragments only and fails to perceive the picture. Just as a man who hears sounds, but does not understand the language, may accuse the speaker of meaningless jabbering, and be altogether wrong. What to one is a chaotic stream of sounds is a beautiful poem to another. (c49p229-230)

Diversity without separateness is the ultimate that the mind can touch. Beyond that all activity ceases, because in it all goals are reached and all purposes fulfilled. (c49p231)

First return to your true being, and then act from the heart of love. (c72p356)

Why should you want to put an end to [imagination]? Once you know your mind and its miraculous powers, and remove what poisoned it — the idea of a separate and isolated person — you just leave it alone to do its work among things to which it is well suited. To keep the mind in its own place and on its own work is the liberation of the mind. The [divided] mind is the wife of the heart [whole mind — heart], and the world is their home; to be kept bright and happy. (c88p456)

Truth and love are man's real nature, and mind and heart are the means of its expression. They cannot work in darkness. They need the light of pure awareness to function rightly. (c92p475)

Shared Being

To exist means to be something; a thing, a feeling, a thought, an idea. All existence is particular. Only being is universal — in the sense that every being is compatible with every other being. Existences clash, being — never. Existence means becoming, change, birth, death and birth again. While in being there is silent peace. (c19p62-63)

Being nothing, I am all. Everything is me, everything is mine. (c24p87)

I am all and all is me. Being the world I am not afraid of the world. Being all, what am I to be afraid of? Water is not afraid of water, nor fire of fire. (c24p88)

I am all. As myself all is real. Apart from me, nothing is real. (c25p94)

When you have understood that all existence in separation and limitation is painful, and when you are willing and able to live integrally in oneness with all life as pure being, you have gone beyond all need of help. (c34p146)

When I say, "I am," I do not mean a separate entity with a body as its nucleus. I mean the totality of being, the ocean of consciousness, the entire universe of all that is and knows. I have nothing to desire for I am complete forever. (c36p159)

All realization is only sharing. You enter a wider consciousness and share in it. Unwillingness to enter and to share is the only hindrance. (c38p172)

What is it to be universal — not as a concept, but as a way of life? Not to separate, not to oppose, but to understand and love whatever contacts you is living universally. To be able to say truly, "I am the world, the world is me; I am at home in the world, the world is my own. Every existence is my existence, every consciousness is my consciousness, every sorrow is my sorrow and every joy is my joy;" this is universal life. Yet, my real being, and yours too, is beyond the universe and, therefore, beyond the categories of the particular and the universal. (c66p318)

I am the other person, the other person is myself; in name and shape we are different, but there is no separation. At the root of our being we are one. Love is not selective, desire is selective. In love there are no strangers. When the center of selfishness is no longer, all desires for pleasure, and fear of pain cease; one is no longer interested in being happy; beyond happiness there is pure intensity, inexhaustible energy, the ecstasy of giving from a perennial source. (c98p511)

Real "World"

You are all drenched for it is raining hard. In my world it is always fine weather. There is no night or day, no heat or cold. No worries beset me there, no regrets. My mind is free of thoughts, for there are no desires to slave for.

Your world is transient, changeful. My world is perfect, changeless. You can tell me what you like about your world — I shall listen carefully, even with interest, yet not for a moment shall I forget that your world is not, that you are dreaming.

My world has no characteristics by which it can be identified. You can say nothing about it. I am my world. My world is myself. It is complete and perfect. Every impression is erased, every experience rejected. I need nothing, not even myself, for myself I cannot lose.

All these ideas and distinctions exist in your world; in mine there is nothing of the kind. My world is single and very simple. Whatever happens in your world, only there it has validity and evokes response. In my world nothing happens.

Your words do not reach me. Mine is a non-verbal world. In your world the unspoken has no existence. In mine, the words and their contents have no being. In your world nothing stays; in mine nothing changes. My world is real, while yours is made of dreams.

The talk is in your world. In mine there is eternal silence. My silence sings, my emptiness is full, I lack nothing. You cannot know my world until you are there.

How can you say, "alone or not alone," when words do not apply? Of course I am alone for I am all. What is coming and going to me? These again are words. I am. Whence am I to come from and where to go?

You should consider more closely your own world, examine it critically and, suddenly, one day you will find yourself in mine. You gain nothing. You leave behind what is not your own and find what you have never lost — your own being.

There are no ruler and ruled here. There is no duality whatsoever. You are merely projecting your own ideas. Your scriptures and your gods have no meaning here.

In your world I appear [to have a name and shape, display consciousness and activity]. In mine I have being only. Nothing else. You people are rich with your ideas of possession, quantity and quality. I am completely without ideas.

Do as you please. You are free to leave your world for mine. See your world as it is, not as you imagine it to be. Discrimination will lead to detachment; detachment will ensure right action; right action will build the inner bridge to your real being. Action is proof of earnestness.

In your world I would be most miserable. To wake up, to eat, to talk, to sleep again — what a bother! To live, to die — what meaningless words are these! When you see me alive, I am dead. When you think me dead, I am alive. How muddled up you are!

[My world] is real, yours is of the mind. (c23p79-81)

Which world do you have in mind? Are you sure we live in the same world? I do not mean nature, the sea and the land, plants and animals. They are not the problem; nor the endless space, the infinite time, the inexhaustible power. Do not be misled by my eating and smoking, reading and talking. My mind is not here; my life is not here. Your world of desires and their fulfillments, of fears and their escapes is definitely not my world. I do not even perceive it except through what you tell me about it. It is your private dream world and my only reaction to it is to ask you to stop dreaming. (c60p281)

Self Realization Diagram with Key Terms

[A dream cannot be shared] nor can the waking state. All the three states — waking, dreaming and sleeping — are subjective, personal, intimate. They all happen to and are contained within the little bubble in consciousness called "I". The real world lies beyond the [personal] self. (c60p281)

[Goodness prevails] in my real world. In my world even what you call evil is the servant of the good and therefore necessary. It is like boils and fevers that clear the body of impurities. Disease is painful, even dangerous, but if dealt with rightly it heals. This problem of things, good and evil in themselves does not exist in my world. The needful is good and the needless is evil. In your world the pleasant is good, and the painful is evil. (c60p283-284)

In my world love is the only law. I do not ask for love, I give it. Such is my nature. (c61p286)

My world is absolutely free; everything in it is self-determined. Therefore I keep on saying that all happens by itself. There is order in my world too, but it is not imposed from outside. It comes spontaneously and immediately, because of its timelessness. Perfection is not in the future. It is *now*. (c61p287)

All these attributes — being, consciousness, love and beauty are reflections of the real in the world. No real — no reflection. (c72p352)

Stay with the idea that you are not the body nor the mind, not even their witness, but altogether beyond, and your mind will grow in clarity, your desires in purity, your actions in charity and that inner distillation will take you to another world, a world of truth and fearless love. Resist your old habits of feeling and thinking; keep on telling yourself: "No, not so, it cannot be so; I am not like this, I do not need it, I do not want it," and a day will surely come when the entire structure of error and despair will collapse and the ground will be free for a new life. After all, you must remember that all your preoccupations with yourself are only in your waking hours and partly in your dreams; in sleep all is put aside and forgotten. It shows how little important is your waking life, even to yourself, that merely lying down and closing the eyes can end it. (c86p443-444)

I am not bound by your dreamlike world. In my world the seeds of suffering, desire and fear are not sown, and suffering does not grow. My world is free from opposites, of mutually distinctive discrepancies; harmony pervades; its peace is rocklike; this peace and silence are my body. (c94p485)

The world does not yield to changing. By its very nature it is painful and transient. See it as it is and divest yourself of all desire and fear. When the world does not hold and bind you, it becomes an abode of joy and beauty. You can be happy in the world only when you are free of it. (c97p504)

Desireless — Fearless

Want the best — the highest happiness, the greatest freedom. Desirelessness is the highest bliss. (c16p49)

Desires are just waves in the mind. You know a wave when you see one. A desire is just a thing among many. I feel no urge to satisfy it, no action needs be taken on it. Freedom from desire means this: the compulsion to satisfy is absent. (c20p68)

Freedom from all desire is eternity. All attachment implies fear, for all things are transient. And fear makes one a slave. This freedom from attachment does not come with practice; it is natural when one knows one's true being. Love does not cling; clinging is not love. (c55p259)

You will recognize that you have returned to your Natural State by a complete absence of all desire and fear. After all, at the root of all desire and fear is the feeling of not being what you are. Just as a dislocated joint pains only as long as it is out of shape, and is forgotten as soon as it is set right, so is all self-concern a symptom of mental distortion which disappears as soon as one is in the normal state. (c69p332)

[Reality] is the normal state. You call it high because you are afraid of it. First be free from fear. See that there is nothing to be afraid of. Fearlessness is the door to the Supreme. Fearlessness comes by itself when you see that there is nothing to be afraid of. When you walk in a crowded street you just bypass people. Some you see, some you just glance at, but you do not stop. It is the stopping that creates the bottleneck. Keep moving! Disregard names and shapes, don't be attached to them; your attachment is your bondage. (c72p353)

Were I full of desires I would still be what I am. You identify yourself with your desires and become their slave. To me desires are things among other things, mere clouds in the mental sky, and I do not feel compelled to act on them. (c73p360)

Fear ceases absolutely. This state of fearlessness is so unmistakably new; yet felt deeply as one's own that it cannot be denied. (c75p375)

Self Knowledge — Self Realization

Realization is but the opposite of ignorance. To take the world as real and one's self as unreal is ignorance, the cause of sorrow. To know the Self as the only reality, and all else as temporal and transient is freedom, peace and joy. It is all very simple. Instead of seeing things as imagined, learn to see them as they are. (c11p29)

To know is to be. (c16p51)

Self Knowledge helps you to understand what you are not, and keeps you free from false ideas, desires and actions. (c16p52)

All knowledge is about the "I am." False ideas about this "I am" lead to bondage, right knowledge leads to freedom and happiness. (c19p62)

Lower knowledge [is based on memory]. Higher knowledge, knowledge of Reality, is inherent in man's true nature. (c22p77)

And what means "being saved?" Saved from what? From illusion. Salvation is to see things as they are. I really do not see myself related to anybody or anything. Not even to a self; whatever

Self Realization Diagram with Key Terms

that self may be. I remain forever — undefined. I am within and beyond — intimate and unapproachable. By Self Realization I found that I am conscious and happy absolutely, and only by mistake I thought I owed Being-Consciousness-Bliss to the body and the world of bodies. (c23p83)

The true knowledge of the Self is not [relative] knowledge. It is not something that you find by searching, by looking everywhere. It is not to be found in space or time. [Relative] knowledge is but a memory, a pattern of thought, a mental habit. All these are motivated by pleasure and pain. It is because you are goaded by pleasure and pain that you are in search of [Absolute Self] Knowledge. Being oneself is completely beyond all motivation. You cannot be yourself for some reason. You are yourself, and no reason is needed. Your book knowledge is useful to begin with, but soon must be given up for direct experience, which by its very nature is inexpressible. (c34p143)

Self Realization is primarily the knowledge of one's conditioning, and the awareness that the infinite variety of conditions depends on our infinite ability to be conditioned and to give rise to variety. To the conditioned mind, the unconditioned appears as the totality as well as the absence of everything. (c39p177)

There is nothing to gain. Abandon all imaginings and know yourself as you are. Self Knowledge is detachment. All craving is due to a sense of insufficiency. When you know that you lack nothing, that all there is, is you and yours, desire ceases. (c55p259)

Yes, there is [permanent perfection], but it includes all imperfection. It is the perfection of our Self-nature which makes everything possible, perceivable, interesting. It knows no suffering, for it neither likes nor dislikes; neither accepts nor rejects. Be free from predilections and preferences and the mind with its burden of sorrow will be no more. (c59p280)

With some, Realization comes imperceptibly, but somehow they need convincing. They have changed, but they do not notice it. Such non-spectacular cases are often the most reliable.

Of course, the very idea "I am Self Realized" is a mistake. There is no "I am this, I am that" in the Natural State. (c61p291)

Self Realization is not an acquisition. It is more of the nature of understanding. Once arrived at it cannot be lost. The permanent is beyond all comings and goings. Go to the root of all experience, to the sense of being. Beyond being and non-being lies the immensity of the real. (c67p323)

There are no steps to Self Realization. There is nothing gradual about it. It happens suddenly and is irreversible. You rotate into a new dimension, seen from which the previous ones are mere abstractions. Just like on sunrise you see things as they are, so on Self Realization you see everything as it is. The world of illusions is left behind. The experience is of harmony of the universe. (c69p331-332)

There can be progress only in the preparation (*sadhana*) [spiritual practice]. Realization is sudden. The fruit ripens slowly, but falls suddenly and without return. You will recognize that you have returned to your Natural State by a complete absence of all desire and fear. After all, at the root of all desire and fear is the feeling of not being what you are. Just as a dislocated joint

pains only as long as it is out of shape and is forgotten as soon as it is set right, so is all self-concern a symptom of mental distortion which disappears as soon as one is in the normal state. (c69p331-332)

When thus the mind becomes completely silent, it shines with a new light and vibrates with new knowledge. It all comes spontaneously; you need only hold on to the "I am." Just like emerging from sleep or a state of rapture you feel rested and yet you cannot explain why and how you came to feel so well. In the same way on Realization you feel complete, fulfilled, free from the pleasure-pain complex; and yet not always able to explain what happened, why and how. You can put it only in negative terms, "Nothing is wrong with me any longer." It is only by comparison with the past that you know that you are out of it. Otherwise — you are just yourself. (c69p332)

Freedom from self-identification with a set of memories and habits; the state of wonder at the infinite reaches of being with its inexhaustible creativity and total transcendence, the absolute fearlessness born from the realization of the illusoriness and transiency of every mode of consciousness — all flow from a deep and inexhaustible Source. To know the Source as Source, and appearance as appearance, and oneself as the Source only is Self Realization. (c78p395)

Just as every wave subsides into the ocean, so does every moment return to its source. Realization consists in discovering the Source and abiding there. [It is] the mind that discovers. It finds that it is left without questions, that no answers are needed. (c81p410-411)

Only the changeable can be thought of and talked about. The unchangeable can only be realized in silence. Once realized, it will deeply affect the changeable, itself remaining unaffected. (c85p437)

Realization is of the fact that you are not a person. Therefore, it cannot be the duty of the person whose destiny is to disappear. Its destiny is the duty of him who imagines himself to be the person. Find out who he is and the imagined person will dissolve. (c86p441)

Liberation is not the result of some means skillfully applied, nor of circumstances. It is beyond the causal process. Nothing can compel it, nothing can prevent it. We are free here and now. It is only the mind that imagines bondage. (c88p456)

As long as there is the body and the sense of identity with the body, frustration is inevitable. Only when you know yourself as entirely alien to and different from the body will you find respite from the mixture of fear and craving inseparable from the "I-am-the-body" idea. Merely assuaging fears and satisfying desires will not remove this sense of emptiness you are trying to escape from. Only Self Knowledge can help you. By Self Knowledge I mean full knowledge of what you are *not*. Such knowledge is attainable and final; but to the discovery of what you are, there can be no end. The more you discover; the more there remains to discover. (c93p480)

You need no proofs [of Self Realization]. The experience is unique and unmistakable. It will dawn on you suddenly when the obstacles are removed to some extent. It is like a frayed rope snapping. Yours is to work at the strands. The break is bound to happen. It can be delayed, but not prevented. (c97p502)

Self Realization Diagram with Key Terms

To know that you are neither in the body nor in the mind, though aware of both, is already Self Knowledge. (c99p518)

Self -Remembrance

[You find the deathless] by keeping your mind and heart in it. Interest there must be, and steady remembrance. To remember what needs to be remembered is the secret of success. (c5p12)

Remember. Observe. You are not different from others. (c10p26)

Remembering your Self is virtue. (c21p72)

[Self-remembrance brings one to Self Realization] because they are but two aspects of the same state. Self-remembrance is in the mind, Self Realization is beyond the mind. The image in the mirror is of the face beyond the mirror. (c32p130)

Wisdom lies in never forgetting the Self as the ever-present source of both the experiencer and his experience. *Sadhana* (spiritual practice) consists in reminding oneself forcibly of one's pure beingness, of not being anything in particular, nor a sum of particulars, not even the totality of all particulars which make up a universe. (c33p135)

Man naturally ripens and becomes ready for Realization. Self-remembrance, awareness of "I am" ripens powerfully and speedily. Give up all ideas about yourself and simply be. (c43p197)

The Self is near and the way to it is easy. All you need doing is doing nothing. Your *sadhana* [spiritual practice] is to be. The doing happens. Just be watchful. Where is the difficulty in remembering that you are? You *are* all the time. (c51p236)

There is nothing wrong with you as the Self. It is what it is to perfection. It is the mirror that is not clear and true and, therefore, gives you false images. You need not correct yourself — only set right your idea of yourself. Learn to separate yourself from the image and the mirror, keep on remembering, "I am neither the mind nor its ideas." Do it patiently and with convictions and you will surely come to the direct vision of yourself as the source of being-knowing-loving, eternal, all-embracing all-pervading. You are the infinite focused in a body. Now you see the body only. Try earnestly and you will come to see the infinite only. (c69p330-331)

Harmony

Harmony between the inner and the outer is happiness. On the other hand, self-identification with the outer causes is suffering. (c28p110)

Once you go beyond your self-identification with your past, you are free to create a new world of harmony and beauty. (c77p389)

Desire and imagination create the world, and intelligence reconciles the two and causes a sense of harmony and peace. To me it all happens; I am aware, yet unaffected. (c79p398)

My world is free from opposites, of mutually destructive discrepancies; harmony pervades; its peace is rocklike; this peace and silence are my body. (c94p485)

When you desire and fear, and identify yourself with your feelings, you create sorrow and bondage. When you create, with love and wisdom, and remain unattached to your creations, the result is harmony and peace. (c99p518)

The *jnani* [Self Realized one] remains aloof, sure that all will happen as it must; and it does not matter much what happens, for ultimately the return to balance and harmony is inevitable. The heart of things is at peace. (c101p527)

Reality

Reality can neither be proved nor disproved; within the mind you cannot; beyond the mind you need not. In the real, the question, "What is real?" does not arise. The manifested (*saguna*) and unmanifested (*nirguna*) are not different. I am all. As myself, all is real. Apart from me, nothing is real. (c25p94)

How can reality depend on experience, when it is the very ground of experience? Reality is in the very fact of experience, not in its nature. Experience is a state of mind, while being is definitely not a state of mind. (c27p106)

Experience is of change, it comes and goes. Reality is not an event, it cannot be experienced. It is not perceivable in the same way as an event is perceivable. If you wait for an event to take place for the coming of reality, you will wait for ever; for reality neither comes nor goes. It is to be perceived, not expected. It is not to be prepared for and anticipated. But the very longing and search for reality is the movement, operation and action of reality. All you can do is to grasp the central point, that reality is not an event and does not happen; and whatever happens, whatever comes and goes, is not reality. (c42p190)

Neither action, nor feeling, nor thought express reality. There is no such thing as an expression of reality. You are introducing a duality where there is none. Only reality is, there is nothing else. (c42p191)

Reality is neither subjective nor objective, neither mind nor matter, neither time nor space. But reality is all and nothing, the totality and the exclusion, the fullness and the emptiness, fully consistent, absolutely paradoxical. You cannot speak about it; you can only lose your self in it. When you deny reality to anything, you come to a residue which cannot be denied. (c45p207-208)

The more you are able to understand, the more the universe becomes satisfactory, emotionally and mentally. Reality is good and beautiful; we create the chaos. (c49p229)

Reality cannot be momentary. It is timeless, but timelessness is not duration. In reality nothing happens. Onto the screen of the mind destiny forever projects its pictures, memories of former projections, and thus illusion constantly renews itself. The pictures come and go — light intercepted by ignorance. See the light and disregard the picture. (c50p234)

Self Realization Diagram with Key Terms

How can [the unreal be an expression of the real?] It is like saying that truth expresses itself in dreams. To the real the unreal is not. It appears to be real only because you believe in it. Doubt it, and it ceases. When you are in love with somebody, you give it reality — you imagine your love to be all-powerful and everlasting. When it comes to an end you say, "I thought it was real, but it wasn't." Transiency is the best proof of unreality. What is limited in time and space, and applicable to one person only is not real. The real is for all and forever. (c69p334)

All limitation is imaginary, only the unlimited is real. (c72p355)

There is no such state as seeing the real. Who is to see what? You can only be the real — which you are, anyhow. Reality is essentially alone, but the mind will not leave it alone, and deals instead with the unreal. And yet it is all the mind can do — discover the unreal as unreal. The problem is only mental. Abandon false ideas; that is all. There is no need of true ideas. There aren't any. (c73p359-360)

I do not identify mere existence with reality. Existence is momentary, always in time and space; while reality is changeless and all-pervading. (c74p365)

It is quite simple. If I ask you what is the taste of your mouth, all you can say is: it is neither sweet nor bitter, nor sour nor astringent; it is what remains when all these tastes are not. Similarly, when all distinctions and reactions are no more, what remains is Reality, simple and solid. (c81p410)

[By removing all that is of the mind] emptiness remains, awareness remains, pure light of the conscious being remains. It is like asking what remains of a room when all the furniture is removed? A most serviceable room remains, and when even the walls are pulled down, space remains. Beyond space and time is the here and the now of Reality. (c83p423)

[Spiritual] Identity is Reality; Reality is identity. Reality is not shapeless mass, a wordless chaos. It is powerful, aware, blissful; compared to it your life is like a candle to the sun. (c85p436)

The moment you start talking you create a verbal universe; a universe of words, ideas, concepts and abstractions, interwoven and inter-dependent, most wonderfully generating, supporting and explaining each other and yet all without essence or substance, mere creations of the mind. Words create words, Reality is silent.

That you hear is a fact. *What* you hear — is not. The fact can be experienced, and in that sense the sound of the word and the mental ripples it causes are experienced. There is no other reality behind it. Its meaning is purely conventional, to be remembered; a language can be easily forgotten unless practiced. They serve their limited purpose of inter-personal communication. Words do not convey facts, they signal them. Once you are beyond the person, you need no words.

Words and questions come from the mind and hold you there. To go beyond the mind, you must be silent and quiet. Peace and silence, silence and peace — this is the way beyond. Stop asking questions. This is the end of Yoga — to realize independence. All that happens, happens in and to the mind, not to the Source of the "I am."

The mind shapes the language and the language shapes the mind. Both are tools; use them but don't misuse them. Words can bring you only unto their own limit; to go beyond, you must abandon them. Remain as the silent witness only. (c87p450-451)

While alive [the body and world] attract attention and fascinate so completely that rarely does one perceive one's real nature. It is like seeing the surface of the ocean, and completely forgetting the immensity beneath. The world is but the surface of the mind, and the mind is infinite. What we call thoughts are just ripples in the mind. When the mind is quiet it reflects reality. When it is motionless through and through, it dissolves and only reality remains. This reality is so concrete, so actual, so much more tangible than mind and matter, that compared to it even diamond is soft like butter. This overwhelming actuality makes the world dreamlike, misty, irrelevant. (c94p484)

Reality is independent of its expressions. In reality all is real and identical. There is only the Supreme. In movement it is *saguna* [with qualities]. Motionless it is *nirguna* [without qualities]. But it is only the mind that moves or does not move. The real is beyond, you are beyond. Once you have understood that nothing perceivable or conceivable can be yourself, you are free of your imaginations. To see everything as imagination born of desire is necessary for Self Realization. We miss the real by lack of attention, and create the unreal by excess of imagination. (c94p489)

Happiness

True happiness cannot be found in things that change and pass away. Pleasure and pain alternate inexorably. Happiness comes from the Self and can be found in the Self only. (c8p19)

Since it is awareness that makes consciousness possible, there is awareness in every state of consciousness. [Awareness] is not a new state. It is at once recognized as the original, basic existence, which is life itself, and also love and joy. (c11p29)

What is your happiness worth when you have to strive and labor for it? True happiness is spontaneous and effortless. Pleasure and pain alternate. Happiness is unshakable. What you can seek and find is not the real thing. Find what you have never lost; find the inalienable. (c25p96)

Harmony between the inner and the outer is happiness. On the other hand, self-identification with the outer causes is suffering. (c28p110)

The happiness you can think of and long for is mere physical or mental satisfaction. Such sensory or mental pleasure is not the real, absolute happiness. (c34p144)

Nothing can make you happier than you are. All search for happiness is misery and leads to more misery. The only happiness worth the name is the natural happiness of conscious being. (c66p317)

Now, go within, into a state which you may compare to a state of waking sleep, in which you are aware of yourself, but not of the world. In that state you will know, without the least trace of doubt, that at the root of your being you are free and happy. The only trouble is that you are addicted to experience and you cherish your memories. In reality it is the other way round; what is remembered is never real; the real is now. (c84p430)

Self Realization Diagram with Key Terms

You are concerned with your own happiness and I am telling you that there is no such thing. Happiness is never your own, it is where the "I" is not. I do not say it is beyond your reach; you have only to reach out beyond yourself and you will find it. (c85p439)

Real happiness flows from within. (c91p473)

One cannot help [but remain happy] — the inner happiness is overwhelmingly real. Like the sun in the sky, its expressions may be clouded, but it is never absent. Pleasure depends on things, happiness does not. As long as we believe that we need things to make us happy, we shall also believe that in their absence we must be miserable. Mind always shapes itself according to its beliefs. Hence the importance of convincing oneself that one need not be prodded into happiness; on the contrary, pleasure is a distraction and a nuisance, for it merely increases the false conviction that one needs to have and do things to be happy when in reality it is just the opposite.

But why talk of happiness at all? You do not think of happiness except when you are unhappy. A man who says: "Now I am happy," is between two sorrows — past and future. This happiness is mere excitement caused by relief from pain. Real happiness is utterly unselfconscious. It is best expressed negatively as: "there is nothing wrong with me. I have nothing to worry about." After all, the ultimate purpose of all *sadhana* [spiritual practice] is to reach a point when this conviction, instead of being only verbal, is based on the actual and ever-present experience.

Find out for yourself the state of wakeful sleep, and you will find it quite in harmony with your Real Nature. Words can only give you the idea, and the idea is not the experience. All I can say is that true happiness has no cause, and what has no cause is immovable. (c94p486-487)

Be nothing, know nothing, have nothing. This is the only life worth living, the only happiness worth having. (c96p499)

The body and the mind are limited and therefore vulnerable; they need protection which gives rise to fear. As long as you identify yourself with them you are bound to suffer. Realize your independence and remain happy. I tell you, this is the secret of happiness. To believe that you depend on things and people for happiness is due to ignorance of your true nature. To know that you need nothing to be happy, except Self Knowledge, is wisdom. (c97p504)

Peace

How can I hurt something which is one with me? (c9p24)

To know the Self as the only reality, and all else as temporal and transient, is freedom, peace and joy. (c11p29)

The world is the abode of desires and fears. You cannot find peace in it. For peace you must go beyond the world. (c23p84)

[The bliss of non-duality] is more of the nature of a great peace. (c27p103)

The Self does not need to be put to rest. It is peace itself, not *at* peace. (c34p142)

Only when you realize the true peace, the peace you have never lost, that peace will remain with you, for it was never away. Instead of searching for what you do not have, find out what is it that you have never lost? That which is there before the beginning and after the ending of everything; that to which there is no birth, nor death. That immovable state, which is not affected by the birth and death of a body or a mind, that state you must perceive. (c34p144)

To me nothing ever happens. There is something changeless, motionless, immovable, rocklike, unassailable; a solid mass of pure being-consciousness-bliss. I am never out of it. Nothing can take me out of it, no torture, no calamity. There is peace — deep, immense, unshakeable. (c42p191)

Neither your body nor mind can give you what you seek — being and knowing your Self and the great peace that comes with it. (c44p202)

In the depths there is perfect peace. All your problems arise because you have defined and therefore limited yourself. When you do not think yourself to be this or that, all conflict ceases. (c45p204)

Once you realize your own unassailable being, you will be at peace. (c55p260)

[When incompatible desires dissolve] That which cannot change remains — the great peace, the deep silence, the hidden beauty of reality. While it cannot be conveyed through words, it is waiting for you to experience for yourself. (c92p476)

Non-Duality

In the realm of non-duality everything is complete; its own proof, meaning and purpose. Where all is one, no supports are needed. (c74p369)

Awareness is not limited to consciousness. It is of all that is. Consciousness is of duality. There is no duality in awareness. It is one single block of pure cognition. In the same way one can talk of the pure being and pure creation — nameless, formless, silent and yet absolutely real, powerful, effective. (c80p407)

How do you know that you are aware? When you follow it up carefully from brain through consciousness to awareness, you find that the sense of duality persists. When you go beyond awareness there is a state of non-duality in which there is no cognition, only pure being, which may be as well called non-being; if by being you mean being something in particular. Everything implies a collection of particulars. In pure being the very idea of the particular is absent. (c81p409)

In the state of non-duality all separation ceases. The person, the "I am this body, this mind, this chain of memories, this bundle of desires and fears" disappears; but something you may call identity remains. It enables me to become a person when required. Love creates its own necessities, even of becoming a person. (c94p488)

In the mirror of your mind images appear and disappear. The mirror remains. Learn to distinguish the immovable in the movable, the unchanging in the changing till you realize that all

Self Realization Diagram with Key Terms

differences are in appearance only, and oneness is a fact. This basic identity — you may call God, or Brahman, or the matrix; the word matters little — is the realization that all is one. (c96p496)

"Nothing is me" is the first step. "Everything is me" is the next. Both hang on the idea, "There is a world." When this too is given up, you remain what you are — the non-dual Self. (c99p518)

Personal self — Divided mind

Purpose: Maintain Separate Personal Existence

Whatever is conceived by the mind must be false, for it is bound to be relative and limited. The real is inconceivable and cannot be harnessed to a purpose. It must be wanted for its own sake. Self-interest and self-concern are the focal points of the false. Your daily life vibrates between desire and fear. Watch it intently and you will see how the mind assumes innumerable names and shapes like a river foaming between the boulders. Trace every action to its selfish motive and look at the motive intently till it dissolves. (c66p315)

It is the mind that tells you that the mind is there. Don't be deceived. All the endless arguments about the mind are produced by the mind itself for its own protection, continuation and expansion. It is the blank refusal to consider the convolutions and convulsions of the mind that can take you beyond it. (c67p321)

Guide: Desire and Fear

All desire has its source in the self. It is all a matter of choosing the right desire. (c21p70)

As long as human behavior is dominated by desire and fear there is not much hope. To know how to approach people effectively, you must yourself be free of all desire and fear. Only when wrongly applied, desire and fear are destructive. By all means desire the right and fear the wrong. But when people desire what is wrong and fear what is right, they create chaos and despair. Relatively — what causes suffering is wrong, what alleviates it is right. Absolutely — what brings you back to Reality is right and what dims reality is wrong. (c68p326)

When you recognize the "I" as it is, a bundle of desires and fears; and the sense of "mine" as embracing all things and people needed for the purpose of avoiding pain and securing pleasure, you will see that the "I" and the "mine" are false ideas having no foundation in reality. Created by the mind, they rule their creator as long as it takes them to be true; when questioned, they dissolve.

The "I" and "mine", having no existence in themselves, need a support which they find in the body. The body becomes their point of reference. When you talk of "my" husband and "my" children, you mean the body's husband and the body's children. Give up the idea of being the body and face the question, "Who am I?" At once a process will be set in motion which will bring back reality, or, rather, will take the mind to reality. Only you must not be afraid.

For reality to be, the ideas of "me" and "mine" must go. They will go if you let them. Then your normal, natural state reappears in which you are neither the body nor the mind, neither the "me" nor the "mine," but in a different state of being altogether. It is pure awareness of being without being this or that, without self-identification with anything in particular or in general. In that pure light of consciousness there is nothing, not even the idea of nothing. There is only light. (c77p386-387)

Self Realization Diagram with Key Terms

Understand the root cause of your fears, estrangement from yourself; and of desires, the longing for the Self. Between earth and heaven life goes on. Nothing is affected, only bodies grow and decay. (c81p411)

We shall suffer as long as our thoughts and actions are prompted by desires and fears. (c99p521)

Desire: Personal Existence

At the root of all creation lies desire. Desire and imagination foster and reinforce each other. (c31p124)

The desire to live is the one fundamental desire. All else depends on it. (c32p131)

At the root of consciousness lies desire, the urge to experience. (c37p165)

Of all the affections the love of oneself comes first. Your love of the world is the reflection of your love of yourself, for your world is of your own creation. Light and love are impersonal, but they are reflected in your mind as knowing and wishing oneself well. We are always friendly towards ourselves, but not always wise. A Yogi is one whose goodwill is allied to wisdom. (c44p202)

In the depths there is perfect peace. All your problems arise because you have defined and therefore limited yourself. When you do not think yourself to be this or that, all conflict ceases. Any attempt to do something about your problems is bound to fail, for what is caused by desire can be undone only in freedom from desire. You have enclosed yourself in time and space, squeezed yourself into the span of a lifetime and the volume of a body and thus created the innumerable conflicts of life and death, pleasure and pain, hope and fear. You cannot be rid of problems without abandoning illusions. (c44p204)

There is only life. There is nobody who lives a life. Whether you plan or don't; life goes on. But in life itself a little whorl arises in the mind which indulges in fantasies and imagines itself dominating and controlling life. Life itself is desireless. But the false self wants to continue — pleasantly. Therefore it is always engaged in ensuring one's continuity. Life is unafraid and free. (c63p297-298)

All hangs on the idea "I am." Examine it very thoroughly. It lies at the root of every trouble. It is a sort of skin that separates you from the reality. The real is both within and without the skin, but the skin itself is not real. This "I am" idea was not born with you. You could have lived very well without it. It came later due to your self-identification with the body. It created an illusion of separation where there was none. It made you a stranger in your own world, and made the world alien and inimical. Without the sense of "I am" life goes on. There are moments when we are without the sense of "I am" at peace and happy. With the return of the "I am" trouble starts. (c63p298-299)

It is because the "I am" is false that it wants to continue. Reality need not continue — knowing itself indestructible it is indifferent to the destruction of forms and expressions. To strengthen, and stabilize the "I am" we do all sorts of things — all in vain, for the "I am" is being rebuilt from moment to moment. It is unceasing work and the only radical solution is to dissolve the

separative sense of "I am such-and-such person" once and for good. Being remains, but not self-being. (c63p299)

The desire to know, to have power, and even the desire to exist are desires only. Everybody desires to be, to survive, to continue; for no one is sure of himself. But everyone is immortal. You make yourself mortal by taking yourself to be the body. You do not know that the finite is the price of the infinite, as death is the price of immortality. (c73p363)

Look how everything clings to life; how dear existence is. (c76p384)

Who needs the "I am?" It is there — now. It had a beginning it will have an end. What does not come and go — remains. It is the ever greedy mind that creates ideas of progress and evolution towards perfection. It disturbs and talks of order, destroys, and seeks security. (c81p411)

Fear: Personal Extinction

What is desire, but love of the self? What is fear but the urge to protect? And what is knowledge but the love of truth? The means and forms may be wrong, but the motive behind is always love — love of the me and the mine. The me and the mine may be small, or may explode and embrace the universe, but love remains. (c22p75)

It is attachment to a name and shape that breeds fear. I am not attached. I am nothing, and nothing is afraid of no thing. On the contrary, everything is afraid of the Nothing, for when a thing touches Nothing, it becomes Nothing. It is like a bottomless well, whatever falls into it, disappears. (c24p88)

You don't [want to let the world end]. All your life is connected with it. Your past and future, your desires and fears all have their roots in the world. Without the world where are you, who are you? I am telling you exactly this: find a foothold *beyond* and all will be clear and easy. (c31p127)

It is ignorance of yourself that makes you afraid and also unaware that you are afraid. Don't try to be unafraid. Break down the wall of ignorance first. People are afraid to die because they do not know what death is. The *jnani* has died before his death; he saw that there was nothing to be afraid of. The moment you know your real being, you are afraid of nothing. Death gives freedom and power. To be free in the world, you must die to the world. Then the universe is your own, it becomes your body, an expression and a tool. The happiness of being absolutely free is beyond description. (c33p139)

Don't be childish! It is easier to change than suffer. Grow out of your childishness; that is all. But you must be ready for it. Readiness is ripeness. You do not see the real because your mind is not ready for it. Unready means afraid. You are afraid of what you are. Your destination is the whole. But you are afraid that you will lose your [personal] identity. This is childishness, clinging to toys, to your desires and fears, opinions and ideas. Give it all up and be ready for the real to assert itself. This self-assertion is best expressed in the words "I am." Nothing else has being. Of this you are absolutely certain. (c37p161)

Self Realization Diagram with Key Terms

Playing with various approaches may be due to resistance to going within, and to the fear of having to abandon the illusion of being something or somebody in particular. To find water you do not dig small pits all over the place, but drill deep in one place only. Similarly, to find your self you have to explore yourself. (c44p202)

Your difficulty lies in your wanting Reality and being afraid of it at the same time. You are afraid of it because you do not know it. The familiar things are known, you feel secure with them. The unknown is uncertain and therefore dangerous. But to know Reality is to be in harmony with it. And in harmony there is no place for fear. (c47p215)

You are too much concerned with past and future. It is all due to your longing to continue, to protect yourself against extinction. And as you want to continue, you want others to keep you company, hence your concern with their survival. (c55p259)

Suffering warns us that the structure of memories and habits which we call the person is threatened by loss or change. Pain is essential for the survival of the body, but none compels you to suffer. (c57p270)

Nothing stops you from being a *jnani* [Self Realized one] here and now, except fear. You are afraid of being impersonal, of impersonal being. (c72p349)

Immortality is freedom from the feeling "I am." Yet it is not extinction. On the contrary; it is a state infinitely more real, aware and happy than you can possibly think of. Only self-consciousness is no more. (c73p362)

Everybody desires to be, to survive, to continue; for no one is sure of himself. But everybody is immortal. You make yourself mortal by taking yourself to be the body. You do not know that the finite is the price of the infinite, as death is the price of immortality. [Freedom] is there for the taking. But you are afraid of freedom. Freedom means letting go. People just do not care to let go of everything. Spiritual maturity lies in the readiness to let go of everything. The giving up is the first step. But the real giving up is in realizing that there is nothing to give up, for nothing is your own. (c73p363-364)

One who believes himself as having been born is very much afraid of death. On the other hand, to him who knows himself truly, death is a happy event. (c76p383)

It is the full and correct knowledge of the known that takes you to the unknown. You cannot think of it in terms of uses and advantages. To be quite detached, beyond the reach of all self-concern and all selfish consideration is an inescapable condition of liberation. You may call it death. To me it is living at its most meaningful and intense, for I am one with life in its totality and fullness, intensity, meaningfulness, and harmony. What more do you want? (c85p436)

Until we can look at fear and accept it as the shadow of personal existence, as persons we are bound to be afraid. Abandon all personal equations and you shall be free from fear. It is not difficult. Desirelessness comes on its own when desire is recognized as false. You need not struggle with desire. Ultimately it is an urge to happiness which is natural as long as there is sorrow. Only see that there is no happiness in what you desire. (c88p454-455)

As long as you imagine yourself to be something tangible and solid, a thing among things, actually existing in time and space, short-lived and vulnerable, naturally you will be anxious to survive and increase. But when you know yourself as beyond space and time, in contact with them only at the point of here and now, otherwise all-pervading and all-containing, unapproachable, unassailable, invulnerable — you will be afraid no longer. Know yourself as you are; against fear there is no other remedy. (c94p485)

The body and the mind are limited and therefore vulnerable; they need protection which gives rise to fear. As long as you identify yourself with them you are bound to suffer. Realize your independence and remain happy. I tell you, this is the secret of happiness. To believe that you depend on things and people for happiness is due to ignorance of your true nature. To know that you need nothing to be happy except Self Knowledge is wisdom. (c97p504)

Personal self

As long as you do not see that it is mere habit built on memory, prompted by desire, you will think yourself to be a person — living, feeling, thinking, active, passive, pleased or pained. Question yourself, ask yourself. "Is it so? Who am I? What is behind and beyond all this?" And soon you will see your mistake. And it is in the very nature of a mistake to cease to be when seen. (c26p98-99)

It is you [the personal self] who are deeply complex, mysterious, hard to understand. I [the Real self] am simplicity itself compared to you. I am what *is* — without any distinction whatsoever into inner and outer, mine and yours, good and bad. What the world is, I am. What I am, the world is. (c26p101)

Perceptions based on sensations and shaped by memory imply a perceiver whose nature you never cared to examine. Give it your full attention, examine it with loving care and you will discover heights and depths of being which you did not dream of, engrossed as you are in your puny image of yourself. (c28p111)

Everybody sees the world through the idea he has of himself. As you think yourself to be, so you think the world to be. If you imagine yourself as separate from the world, the world will appear as separate from you and you will experience desire and fear. (c31p123)

In the depths there is perfect peace. All your problems arise because you have defined and therefore limited yourself. When you do not think yourself to be this or that, all conflict ceases. Any attempt to do something about your problems is bound to fail, for what is caused by desire can be undone only in freedom from desire. You have enclosed yourself in time and space, squeezed yourself into the span of a lifetime and the volume of a body and thus created the innumerable conflicts of life and death, pleasure and pain, hope and fear. You cannot be rid of problems without abandoning illusions.

There is no such thing as a person. There are only restrictions and limitations. The sum total of these defines the person. You think you know yourself when you know *what* you are. But you never know *who* you are. The person merely appears to be, like the space within the pot appears to have the shape and volume and smell of the pot. See that you are not what you believe yourself to be.

Self Realization Diagram with Key Terms

Fight with all the strength at your disposal against the idea that you are nameable and describable. You are not. Refuse to think of yourself in terms of this or that. There is no other way out of misery which you have created for yourself through blind acceptance without investigation. Suffering is a call for enquiry, all pain needs investigation. Don't be too lazy to think. (c45p204)

What do you know about yourself? You can only *be* what you are in reality; you can only *appear* to be what you are not. You have never moved away from perfection. All ideas of self-improvement are conventional and verbal. As the sun knows not darkness, so does the Self know not the non-self. It is the mind which by knowing the other becomes the other. Yet the mind is nothing else but the Self. It is the Self that becomes the not-self, and yet remains the Self. All else is an assumption. Just as a cloud obscures the sun without in any way affecting it, assumptions obscure reality without destroying it. The very idea of destruction of reality is ridiculous; the destroyer is always more real than the destroyed. Reality is the ultimate destroyer. All separation, every kind of estrangement and alienation is false. All is one — this is the ultimate solution of every conflict.

As long as we imagine ourselves to be separate personalities, one quite apart from another, we cannot grasp reality which is essentially impersonal. First we must know ourselves as witnesses only, dimensionless and timeless centers of observation, and then realize the immense ocean of pure awareness which is both mind and matter and beyond both.

Your being a person is due to the illusion of space and time; you imagine yourself to be at a certain point occupying a certain volume; your personality is due to your self-identification with the body. Your thoughts and feelings exist in succession; they have their span in time and make you imagine yourself, because of memory, as having duration. In reality time and space exist in you; you do not exist in them. They are modes of perception, but they are not the only ones. Time and space are like words written on paper; the paper is real, the words merely a convention. How old are you, and what makes you say, "I am here." Verbal habits born from assumptions. The mind creates time and space and takes its own creations for reality. All is here and now, but we do not see it. Truly, all is in me and by me. There is nothing else. The very idea of "else" is a disaster and a calamity. (c45p204-205)

How does personality come into being? By memory. By identifying the present with the past and projecting it into the future. Think of yourself as momentary, without past and future, and your personality dissolves. "I am" is ever afresh. You do not need to remember in order to be. As a matter of fact, before you can experience anything there must be the sense of being. At present your being is mixed up with experiencing. All you need is to unravel being from the tangle of experiences. Once you have known pure being without being this or that, you will discern it among experiences, and you will no longer be misled by names and forms. Self-limitation is the very essence of personality. (c45p206)

What makes you believe that you are a separate individual? (c49p229)

The person is of little use. It is deeply involved in its own affairs, and is completely ignorant of its true being. Unless the witnessing consciousness begins to play on the person and it becomes the object of observation rather than the subject, realization is not feasible. It is the witness that makes realization desirable and attainable. The person by itself will not become the witness. It is

like expecting a cold candle to start burning in the course of time. The person can stay in the darkness of ignorance forever, unless the flame of awareness touches it. Once the candle is lighted, the flame will consume the candle. (c73p357)

As a person, your existence is momentary. But are you a person only? Are you a person at all? "I am" and "the world is" are related and conditional. They are due to the tendency of the mind to project names and shapes. (c74p366)

I only say that to find the immutable and blissful you must give up your hold on the mutable and painful. You are concerned with your own happiness and I am telling you that there is no such thing. Happiness is never your own, it is where the "I" is not. I do not say it is beyond your reach; you have only to reach out beyond yourself and you will find it.

The mind needs a center to draw a circle. The circle may grow bigger and with every increase there will be a change in the sense "I am." A Yogi will draw a spiral; yet the center will remain, however vast the spiral. A day comes when the entire enterprise is seen as false and given up. The center point is no more and the universe becomes the center. (c85p439)

Realization is of the fact that you are not a person. Therefore, it cannot be the duty of the person whose destiny is to disappear. Its destiny is the duty of him who imagines himself to be the person. Find out who he is, and the imagined person will dissolve. Freedom is from something. What are you to be free from? Obviously, you must be free from the person you take yourself to be, for it is the idea you have of yourself that keeps you in bondage. (c86p441)

Were you really at war with your ego, you would have put many more questions. You are short of questions because you are not really interested. At present you are moved by the pleasure-pain principle which is the ego. You are going along with the ego, you are not fighting it. You are not even aware how totally you are swayed by personal considerations. A man should always revolt against himself, for the ego, like a crooked mirror, narrows down and distorts. It is the worst of all tyrants; it dominates you absolutely. (c86p444)

Divided Mind

The mind by its very nature divides and opposes. (c3p8)

It is the nature of the mind to roam about. (c8p18)

No state of mind can be more real than the mind itself. Is the mind real? It is but a collection of states, each of them transitory. How can a succession of transitory states be considered real? They are all strung on the basic idea: "I am the body." But even this is a mental state and does not last. It comes and goes like all other states. The illusion of being the body-mind is there only because it is not investigated. Non-investigation is the thread on which all the states of mind are strung. It is like darkness in a closed room. It is there; apparently. But when the room is opened, where does [darkness] go? It goes nowhere, because it was not there. All states of mind, all names and forms of existence are rooted in non-enquiry, non-investigation, in imagination and credulity. It is right to say "I am," but to say, "I am this or I am that" is a sign of not enquiring, not examining, and mental weakness or lethargy. (c32p134-135)

Self Realization Diagram with Key Terms

All experience subsides with the mind. Without the mind there can be no experiencer, nor experience. (c37p164)

You keep on insisting that my inner state is molded by outer events. It is just not so. Whatever happens, I remain. At the root of my being is pure awareness, a speck of intense light. This speck, by its very nature, radiates and creates pictures in space and events in time — effortlessly and spontaneously. As long as it is merely aware there are no problems. But when the discriminative mind comes into being and creates distinctions, pleasure and pain arise. (c40p180-181)

The world is full of contradictions, hence your search for harmony and peace. These you cannot find in the world, for the world is the child of chaos [the divided mind]. To find order you must search within. (c45p207)

To divide and particularize is in the mind's very nature. There is no harm in dividing. But separation goes against fact. Things and people are different, but they are not separate. Nature is one, reality is one. There are opposites, but no opposition. (c48p219)

The mind is but a set of mental habits, ways of thinking and feeling. (c48p220)

Our minds are just waves on the ocean of consciousness. As waves they come and go. As ocean they are infinite and eternal. Know yourself as the ocean of being, the womb of all existence. These are all metaphors of course; the reality is beyond description. You can know it only by being it. (c48p221)

The mind produces thoughts ceaselessly, even when you do not look at them. When you know what is going on in your mind, you call it consciousness. This is your waking state — your consciousness shifts from sensation to sensation, from perception to perception, from idea to idea in endless succession. The mind is like a river flowing ceaselessly in the bed of the body. All you are conscious of is your mind; awareness is the cognizance of consciousness as a whole. (c48p221)

The more you are able to understand, the more the universe becomes satisfactory, emotionally and mentally. Reality is good and beautiful; we create the chaos. There is no place for chaos in nature. Only in the mind of man there is chaos. The mind does not grasp the whole — its focus is very narrow. It sees fragments only and fails to perceive the picture. Just as a man who hears sounds, but does not understand the language, may accuse the speaker of meaningless jabbering, and be altogether wrong. What to one is a chaotic stream of sounds is a beautiful poem to another. (c49p229-230)

Between two dreamers what can be the link? [Dreaming of each other] is what people are doing. Everyone imagines "others" and seeks a link with them. The seeker is the link, there is no other. Where are the many points [of consciousness]? In your mind. You insist that your world is independent of your mind. How can it be? Your desire to know other people's minds is due to your not knowing your own mind. First know your own mind, and you will find the question of other minds does not arise at all; for there are no other people. You are the common factor, the only link between the minds. Being is consciousness; "I am" applies to all. (c55p256-257)

Whatever is conceived by the mind must be false, for it is bound to be relative and limited. The real is inconceivable and cannot be harnessed to a purpose. (c66p315)

Separate Existence

[The sense of separate existence] is a reflection in a separate body of the one reality. In this reflection the unlimited and the limited are confused and taken to be the same. To undo this confusion is the purpose of Yoga. (c5p12)

To exist means to be something, a thing, a feeling, a thought, an idea. All existence is particular. Only being is universal; in the sense that every being is compatible with every other being. Existences clash; being — never. Existence means becoming, change, birth, death and birth again. While in being there is silent peace. (c19p62-63)

[Desires arise] because you imagine that you were born, and that you will die if you do not take care of your body. Desire for embodied existence is the root-cause of trouble. (c20p68)

In the great mirror of consciousness images arise and disappear, and only memory gives them continuity. And memory is material — destructible, perishable, transient. On such flimsy foundations we build a sense of personal existence — vague, intermittent, dream-like. This vague persuasion, "I-am-so-and-so," obscures the changeless state of pure awareness and makes us believe that we are born to suffer and to die. (c29p112-114)

Everybody sees the world through the idea he has of himself. As you think yourself to be, so you think the world to be. If you imagine yourself as separate from the world, the world will appear as separate from you; and you will experience desire and fear. (c31p123)

Identity, individuality, uniqueness — they are the most valuable aspects of the mind; yet of the mind only. "I am all there is" is an experience equally valid. The particular and the universal are inseparable. They are the two aspects of the nameless as seen from without and from within. (c36p156)

Give up the idea of being what you think yourself to be and there will be no gap. By imagining yourself as separate you have created the gap. You need not cross it. Just don't create it. All is you and yours. There is nobody else. This is a fact. (c37p161)

The person is merely the result of a misunderstanding. In reality, there is no such thing. Feelings, thoughts and actions race before the watcher in endless succession leaving traces in the brain and creating an illusion of continuity. A reflection of the watcher in the mind creates the sense of "I" and the person acquires an apparently independent existence. In reality there is no person, only the watcher identifying himself with the "I" and the "mine." The teacher tells the watcher, "You are not this; there is nothing of yours in this except the little point of "I am" which is the bridge between the watcher and his dream." "I am this, I am that" is dream, while pure "I am" has the stamp of reality on it. You have tasted so many things — all came to naught. Only the sense "I am" persisted — unchanged. Stay with the changeless among the changeful, until you are able to go beyond. (c71p343)

Self Ignorance

To take the world as real and one's self as unreal is ignorance; the cause of sorrow. (c11p29)

All knowledge is about the "I am." False ideas about this "I am" lead to bondage, right knowledge leads to freedom and happiness. (c19p62)

There is the body and there is the Self. Between them is the mind in which the Self is reflected as "I am." Because of the imperfections of the mind, its crudity and restlessness, lack of discernment and insight, [the mind] takes itself to be the body not the Self. All that is needed is to purify the mind so that it can realize its identity with the Self. When the mind merges in the Self the body presents no problems. It remains what it is; an instrument of cognition and action, the tool and the expression of the creative fire within. The ultimate value of the body is that it serves to discover the cosmic body, which is the universe in its entirety. As you realize yourself in manifestation, you keep on discovering that you are ever more than what you have imagined. (c58p274)

When you realize that you are absolutely free to be what you consent to be; that you are what you appear to be because of ignorance or indifference, you are free to revolt and change. *You* allow yourself to be what you are not. You are looking for the causes of being what you are not! It is a futile search. There are no causes except your ignorance of your real being which is perfect and beyond all causation. For whatever happens, the entire universe is responsible, and you are the source of the universe. Enquire, search within and you will know. (c71p347)

Self Forgetfulness

To know one's real Self is bliss, to forget is sorrow. (c16p52)

And what is liberation after all? To know that you are beyond birth and death. By forgetting who you are and imagining yourself a mortal creature, you created so much trouble for yourself that you have to wake up, like from a bad dream. Enquiry also wakes you up. You need not wait for suffering. Enquiry into happiness is better; for the mind is in harmony and peace. (c20p68)

Take dreaming for an example. In a hospital there may be many patients; all sleeping, all dreaming, each dreaming his own private, personal dream, unrelated, unaffected, having one single factor in common — illness. At the root of it all lies Self-forgetfulness; not knowing who I am.

Self-forgetting is inherent in self-knowing. Consciousness and unconsciousness are two aspects of one life. They co-exist. To know the world you forget the Self. To know the Self you forget the world. What is the world after all? A collection of memories. Cling to one thing that matters; hold on to "I am," and let go all else. This is *sadhana* [spiritual practice]. In realization there is nothing to hold on to and nothing to forget. Everything is known, nothing is remembered.

Self-remembering is a mental state and Self-forgetting is another. They alternate like day and night. Reality is beyond both. There is no such thing as not-knowing. There is only forgetting. What is wrong with forgetting? It is as simple to forget as to remember. There is a state beyond

forgetting and not-forgetting — the Natural State. To remember; to forget — these are all states of mind, thought-bound, word-bound. (c25p92-93)

There is no darkness in the midst of light. Self-forgetfulness is the darkness. When we are absorbed in other things, in the not-self, we forget the Self. (c32p135)

Engrossed in a dream you have forgotten your true Self. (c72p352)

Accept that engrossed in petty personal affairs you have forgotten what you are; try to bring back the lost memory through the elimination of the known. (c98p513)

Dreaming — Illusion

We are only dreaming. True waking and true sleeping only the *jnani* [Self Realized one] knows. We dream that we are awake; we dream that we are asleep. The three states are only varieties of the dream state. Treating everything as a dream liberates. As long as you give reality to dreams, you are their slave. By imagining that you are born as so-and-so, you become a slave of so-and-so. The essence of slavery is to imagine yourself to be a process, to have past and future, to have history. In fact, we have no history, we are not a process, and we do not develop, nor decay; see all as a dream and stay out of it. (c42p189)

What proof have you that your present state is beginningless and endless? How were you before you were born? How will you be after death? And of your present state — how much do you know? You do not know even what your condition was before you woke up this morning. You only know a little of your present state and from it you draw conclusions for all times and places. You may be dreaming and imagining your dream to be eternal. (c81p410)

Do understand that you cannot ask a valid question about yourself because you do not know whom you are asking about. In the question, "Who am I?" the "I" is not known, and the question can be worded as, "I do not know what I mean by I." What you are you must find out. I can only tell you what you are not. You are not of the world; you are not even in the world. The world is not, you alone are. You create the world in your imagination like a dream. As you cannot separate the dream from yourself, so you cannot have an outer world independent of yourself. You are independent, not the world. Don't be afraid of a world you yourself have created. Cease from looking for happiness and reality in a dream and you will wake up. You need not know "why" and "how." There is no end to questions. Abandon all desires, keep your mind silent and you shall discover. (c87p452-453)

We are free "here and now." It is only the mind that imagines bondage. Nothing stands in the way of your liberation and it can happen here and now, but for your being more interested in other things. And you cannot fight with your interests. You must go with them, see through them and watch them reveal themselves as mere errors of judgment and appreciation. (c88p456)

[The dream continues] because you have not really understood that you are dreaming. This is the essence of bondage — the mixing of the real with unreal. In your present state, only the sense "I am" refers to reality; the "what" and "how I am" are illusions imposed by destiny or accident. It appears to be beginningless, but in fact it is only now. From moment to moment you are renewing it. Once you have seen that you are dreaming, you shall wake up. But you do not see

Self Realization Diagram with Key Terms

because you want the dream to continue. A day will come when you will long for the ending of the dream with all your heart and mind, and be willing to pay any price. The price will be dispassion and detachment, the loss of interest in the dream itself. (c97p506)

Suffering

Call them as you please. To me [joy and sorrow] are states of mind only, and I am not the mind. (c25p91)

Anxiety and hope are born of imagination — I am free of both. I am simple being and I need nothing to rest on. (c27p105)

If you stand aloof as observer only, you will not suffer. You will see the world as a show; a most entertaining show indeed. The cause of suffering is in the identification of the perceiver with the perceived. Out of it desire is born, and with desire blind action unmindful of results. Look round and you will see — suffering is a man-made thing. (c76p380-381)

All suffering is caused by selfish isolation, insularity and greed. When the cause of suffering is seen and removed, suffering ceases. (c76p383)

Selfishness is the cause of suffering. There is no other cause. It is only with separateness and self-seeking that real suffering appears in the world. (c91p474)

You create disharmony and then complain! When you desire and fear, and identify yourself with your feelings, you create sorrow and bondage. When you create with love and wisdom, and remain unattached to your creations the result is harmony and peace. (c99p518)

We shall suffer as long as our thoughts and actions are prompted by desires and fears. (c99p521)

Duality

Consciousness is on contact, a reflection against a surface, a state of duality. Consciousness is relative to its content; consciousness is always of something. Consciousness is partial and changeable. (c11p29)

Plurality and diversity are the play of the mind only. Reality is one. (c13p38)

There is nothing wrong with duality as long as it does not create conflict. Multiplicity and variety without strife is joy. In pure consciousness there is light. For warmth, contact is needed. Above the unity of being is the union of love. Love is the meaning and purpose of duality. (c26p100)

All thinking is in duality. In [Self] identity no thought survives. (c69p335)

Before you can think of unity, you must first create duality. (c72p352)

Awareness is not limited to consciousness. It is of all that is. Consciousness is of duality. There is no duality in awareness. It is one single block of pure cognition. In the same way one can talk

Personal self — Divided mind

of the pure being and pure creation — nameless, formless, silent and yet absolutely real, powerful, effective. (c80p407)

Projection of the World

Purpose: Attempt to Fulfill the Desire for Personal Existence and Relieve the Fear of Personal Extinction

Your mind projects a structure and you identify yourself with it. It is in the nature of desire to prompt the mind to create a world for its fulfillment. Even a small desire can start a long line of action; what about a strong desire? Desire can produce a universe; its powers are miraculous. Just as a small matchstick can set a huge forest on fire, so does a desire light the fires of manifestation. The very purpose of creation is the fulfillment of desire. The desire may be noble or ignoble, space is neutral; one can fill it with what one likes. You must be very careful as to what you desire. (c24p86-87)

Once you realize that all comes from within, that the world in which you live has not been projected onto you but by you, your fear comes to an end. Without this realization you identify yourself with externals like the body, mind, society, nation, humanity, and even God or the Absolute. But these are all escapes from fear. It is only when you fully accept your responsibility for the little world in which you live and watch the process of its creation, preservation and destruction that you may be free from your imaginary bondage. (c63p298)

Projection of the World

Are you not the source and the end of every event? Control [events of the world] at the source itself. (c14p41)

You are confused because you believe that you are in the world, not the world in you. Who came first — you or your parents? You imagine that you were born at a certain time and place, that you have a father and a mother, a body and a name. This is your sin and your calamity! You have made this world and you can change it. A world of which you are the only source and ground is fully within your power to change. What is created can always be dissolved and re-created. All will happen as you want it, provided you really want it. (c14p42)

Myself and everybody else appear and disappear in your world. We are all at your mercy. You are completely wrapped up in the world of your own making. (c15p45)

Consciousness itself is the greatest painter. The entire world is a picture. (c19p60)

The mind that projects the world, colors it its own way. When you meet a man, he is a stranger. When you marry him, he becomes your own self. When you quarrel, he becomes your enemy. It is your mind's attitude that determines what he is to you. (c19p63)

My stand I take where nothing is; words do not reach there, nor thoughts. To the mind it is all darkness and silence. Then consciousness begins to stir and wakes up the mind which projects the world built of memory and imagination. Once the world comes into being, all you say may be so. It is in the nature of the mind to imagine goals, to strive towards them, to seek out means

Projection of the World

and ways, to display vision, energy and courage. These are divine attributes and I do not deny them. (c24p86)

The world has no existence apart from you. At every moment it is but a reflection of yourself. You create it, you destroy it. (c25p94)

Before the world was, consciousness was. In consciousness it comes into being, in consciousness it lasts, and into pure consciousness it dissolves. At the root of everything is the feeling "I am." The state of mind: "there is a world" is secondary; for to be, I do not need the world, the world needs me. (c26p98)

Which world do you want to save? The world of your own projection? Save it yourself. What business have you with saving the world when all the world needs is to be saved from you? Get out of the picture and see whether there is anything left to save. (c29p116)

What is going on [in your world] is a projection of your mind. A weak mind cannot control its own projections. Be aware, therefore, of your mind and its projections. You cannot control what you do not know. On the other hand, knowledge gives power. In practice it is very simple. To control yourself — know yourself. (c30p121-122)

The diversity [of the world] is in you only. Your own creative power projects upon it a picture and all your questions refer to the picture. (c31p123)

[The power that projects the world] is imagination prompted by desire. (c36p155)

After all, it is the mind that creates illusion and it is the mind that gets free of it. (c39p174)

You have projected onto yourself a world of your own imagination based on memories, desires and fears, and you have imprisoned yourself in it. Break the spell and be free. Once you realize that the world is your own projection, you are free of it. You need not free yourself of a world that does not exist, except in your own imagination! However is the picture, beautiful or ugly, you are painting it and you are not bound by it. Realize that there is nobody to force it on you, that it is due to the habit of taking the imaginary to be real. See the imaginary as imaginary and be free of fear. (c44p200)

Assert your independence in thought and action. After all, all hangs on your faith in the conviction that what you see and hear, think and feel is real. Why not question your faith? No doubt this world is painted by you on the screen of consciousness and is entirely your own private world. Only your sense "I am," though in the world, is not of the world. (c44p200)

Who was born first, you or the world? As long as you give first place to the world, you are bound by it. Once you realize beyond all trace of doubt that the world is in you, and not you in the world, you are out of it. Of course your body remains in the world and of the world, but you are not deluded by it. All scriptures say that before the world was, the Creator was. Who knows the Creator? He alone who was before the Creator, your own real being, the source of all the worlds with their creators. (c45p207)

Self Realization Diagram with Key Terms

First you create a world, then the "I am" becomes a person who is not happy for various reasons. He goes out in search of happiness, meets a Guru who tells him: "You are not a person, find who you are." He does it and goes beyond. (c71p345)

It is your ego that makes you think that there must be a doer. You create a God to your own image, however dismal the image. Through the film of your mind you project a world and also a God to give it cause and purpose. It is all imagination — step out of it. (c72p354)

The totality of all projections is what is called *maha-maya* — the Great Illusion. (c72p355)

As a person, your existence is momentary. But are you a person only? Are you a person at all? "I am" and "the world is" are related and conditional. They are due to the tendency of the mind to project names and shapes. (c74p366)

[You create this world] out of your own memories. As long as you are ignorant of yourself as the creator, your world is limited and repetitive. Once you go beyond your self-identification with your past, you are free to create a new world of harmony and beauty. Or you just remain — beyond being and non-being. (c77p389)

I do not need the world. Nor am I in one. The world you think of is in your own mind. I can see it through your eyes and mind, but I am fully aware that it is a projection of memories; it is touched by the real only at the point of awareness which can be only now. (c101p530)

Is there a world outside your knowledge? Can you go beyond what you know? You may postulate a world beyond the mind, but it will remain a concept, unproved and unprovable. Your experience is your proof, and it is valid for you only. Who else can have your experience when the other person is only as real as he appears in your experience? (c101p532-533)

Veil of Self Forgetfulness and Self Ignorance

Realization is but the opposite of ignorance. To take the world as real and one's self as unreal is ignorance; the cause of sorrow. To know the Self as the only reality, and all else as temporal and transient is freedom, peace and joy. It is all very simple. Instead of seeing things as imagined, learn to see them as they are. (c11p29)

There is no darkness in the midst of light. Self-forgetfulness is the darkness. When we are absorbed in other things, in the not-self, we forget the Self. (c32p135)

The mind covers up reality without knowing it. To know the nature of the mind you need intelligence, the capacity to look at the mind in silent and dispassionate awareness. Neither ignorance nor illusion ever happened to you. Find the self to whom you ascribe ignorance and illusion, and your question will be answered. You talk as if you know the Self, and see it to be under the sway of ignorance and illusion. But, in fact, you do not know the Self, nor are you aware of ignorance. By all means become aware — this will bring you to the Self and you will realize that there is neither ignorance nor delusion in it. It is like saying, "If there is sun, how can darkness be?" As under a stone there will be darkness however strong the sunlight, so in the shadow of the "I-am-the-body" consciousness there must be ignorance and illusion. Don't ask,

Projection of the World

"Why?" ask "How?" It is in the nature of creative imagination to identify itself with its creations. You can stop it any moment by switching off attention, or through investigation. (c71p344)

Destroy the wall that separates; the "I-am-the-body" idea, and the inner and the outer will become one. (c71p346)

You do not realize that your present waking state is one of ignorance. Your question about the proof of truth is born from ignorance of reality. You are contacting your sensory and mental states in consciousness at the point of "I am," while reality is not mediated, not contacted, not experienced. You are taking duality so much for granted that you do not even notice [reality], while to me variety and diversity do not create separation. You imagine reality to stand apart from names and forms, while to me names and forms are the ever changing expressions of reality and not apart from it. You ask for the proof of truth while to me all existence is the proof. You separate existence from being and being from reality, while to me it is all one. However much you are convinced of the truth of your waking state, you do not claim it to be permanent and changeless as I do when I talk of mine. Yet I see no difference between us, except that you are imagining things, while I do not. (c74p368)

You look round without understanding and take appearances for reality. You believe you know the world and yourself — but it is only your ignorance that makes you say, "I know." Begin with the admission that you do not know and start from there.

There is nothing that can help the world more than putting an end to your ignorance. Then you need not do anything in particular to help the world. Your very being is a help, action or no action.

The very admission, "I am ignorant," is the dawn of knowledge. An ignorant man is ignorant of his ignorance. You can say that ignorance does not exist, for the moment it is seen it is no more. Therefore, you may call it unconsciousness or blindness. All you see around and within you is what you do not know and do not understand without even knowing that you do not know and do not understand. To know that you do not know and do not understand is true knowledge; the knowledge of a humble heart.

What is important is that your unconscious does not work against the conscious, that there is integration on all levels. To know is not so very important. Once you are inwardly integrated, outer knowledge comes to you spontaneously. At every moment of your life you know what you need to know. In the ocean of the universal mind all knowledge is contained; it is yours on demand. Most of it you may never need to know — but it is yours all the same. As with knowledge, so it is with power. (c76p384-385)

You are really in search of yourself, without knowing it. You are love-longing for the love-worthy, the perfectly lovable. Due to ignorance you are looking for it in the world of opposites and contradictions. When you find it within, your search will be over. What is perfect returns to the source of all perfection, and the opposites play on. (c79p401-402)

With ignorance coming to an end all comes to an end. Things are then seen as they are and they are good. (c97p503)

Self Realization Diagram with Key Terms

Accept that, engrossed in petty personal affairs you have forgotten what you are; try to bring back the lost memory through the elimination of the known. (c98p513)

Time — Space — Form

Once you accept time and space as real, you will consider yourself minute and short-lived. But are they real? Do they depend on you; or you on them? As body, you are in space. As mind, you are in time. But are you mere body with a mind in it? Have you ever investigated? I am suggesting both [the method and motive]. But the actual work of insight and detachment (*viveka-vairagya*) is yours. (c54p252)

This is the mystery of imagination that it seems to be so real. You may be celibate or married, a monk or a family man; that is not the point. Are you a slave of your imagination, or are you not? Whatever decision you take, whatever work you do it will be invariably based on imagination, on assumptions parading as facts. The whole of it [is imagination]. Even space and time are imagined. I too do not exist. All existence is imaginary. (c72p355)

To locate a thing you need space, to place an event you need time; but the timeless and spaceless defies all handling. It makes everything perceivable, yet itself it is beyond perception. The mind cannot know what is beyond the mind, but the mind is known by what is beyond it. (c73p361)

Time will come to an end. This is called the Great Death, the death of time. The universe is your personal experience. How can it be affected? It has merged into silence in which the beginning, middle and end are all together. Time has come to a stop; it was, but is no more. The silence after a life of talking and the silence after a life of silence is the same silence. Immortality is freedom from the feeling "I am." Yet it is not extinction. On the contrary; it is a state infinitely more real, aware and happy than you can possibly think of. Only self-consciousness is no more. (c73p361-362)

You speak about the flow of time as if you were stationary. It is you who are in movement, not time. Stop moving and time will cease. Past and future will merge in the eternal now. It may mean that past and future do not matter any more. It may also mean that all that happened and will happen become an open book to be read at will.

What is unexpected on one level may be certain to happen when seen from a higher level. After all, we are within the limits of the mind. In reality nothing happens, there is no past or future; all appears and nothing is.

The world of mind and matter, of names and shapes, continues, but it does not matter to me at all. It is like having a shadow. It is there — following me wherever I go, but not hindering me in any way. It remains a world of experiences, but not of names and forms related to me by desires and fears. The experiences are qualityless, pure experiences, if I may say so. I call them experiences for the lack of a better word. They are like the waves on the surface of the ocean, the ever-present, but not affecting its peaceful power. (c80p405-406)

In your fevered state, you project a past and a future and take them to be real. In fact, you know only your present moment. Why not investigate what is now instead of questioning the imaginary past and future? Your present state is neither beginningless nor endless. It is over in a

Projection of the World

flash. Watch carefully from where it comes and where it goes. You will soon discover the timeless reality behind it. (c81p410)

In due course we shall come back to the starting point. Time cannot take us out of time, as space cannot take us out of space. All you get by waiting is more waiting. Absolute perfection is here and now, not in some future, near or far. Disregard whatever you think yourself to be and act as if you were absolutely perfect. (c82p419)

Your body and your mind are both subject to time. Only awareness is timeless, even in the now. In awareness you are facing facts and reality is fond of facts. (c85p440)

The "here" is everywhere, and the "now" is always. Go beyond the "I-am-the-body" idea, and you will find that space and time are in you, and not you in space and time. Once you have understood this, the main obstacle to realization is removed. (c92p476)

Wherever you go the sense of here and now you carry with you all the time. It means that you are independent of space and time; that space and time are in you, not you in them. It is your self-identification with the body which is limited in space and time that gives you the feeling of finiteness. In reality you are infinite and eternal. (c99p516)

Effect

As long as the mind is there, your body and your world are there. Your world is mind-made, subjective, enclosed within the mind, fragmentary, temporary, personal, hanging on the thread of memory. (c7p17)

There is no chaos in the world except the chaos which your mind creates. It is self-created in the sense that at its very center is the false idea of oneself as a thing different and separate from other things. In reality you are not a thing, nor separate. You are the infinite potentiality; the inexhaustible possibility. Because you are, all can be. The universe is but a partial manifestation of your limitless capacity to become. (c30p121)

I make no distinction between the body and the universe. Each is the cause of the other; each is the other in truth. But I am out of it all. When I am telling you that I was never born, why go on asking me what are my preparations for the next birth? The moment you allow your imagination to spin, it at once spins out a universe. It is not at all as you imagine, and I am not bound by your imaginings. There is only imagination. The intelligence and power are all used up in your imagination. It has absorbed you so completely that you just cannot grasp how far from reality you have wandered. No doubt imagination is richly creative. Universe within universe are built on it. Yet they are all in space and time, past and future which just do not exist. (c61p288)

Yours is the desire that creates the universe. Know the world as your own creation and be free. Find to whom this cruel world appears and you will know why it appears so cruel. Your questions are perfectly legitimate, but just cannot be answered unless you know whose world it is. To find out the meaning of a thing you must ask its maker. I am telling you: you are the maker of the world in which you live — you alone can change it, or unmake it. (c76p380)

Self Realization Diagram with Key Terms

Matter and mind are not separate; they are aspects of one energy. Look at the mind as a function of matter and you have science; look at matter as the product of the mind and you have religion. Neither comes first, for neither appears alone. Matter is the shape, mind is the name. Together they make the world. Pervading and transcending is Reality, pure being—awareness—bliss; your very essence. (c80p405)

Personal World — Dream World — Divided World

Purpose: Attempt to Fulfill the Desire for Personal Existence and Relieve the Fear of Personal Extinction

Transiency is the best proof of unreality. What is limited in time and space, and applicable to one person only is not real. The real is for all and forever. Above everything else you cherish yourself. You would accept nothing in exchange for your existence. The desire to be is the strongest of all desires and will be gone only on the realization of your true nature. The reality you impart to it by taking it to be real. Having convinced yourself, you are bound by your conviction. (c69p334-335)

You insist on being treated as a person because you are not sure of your own existence, and do not want to give up the comfort and assurance of a personality. You may not be what you believe yourself to be, but it gives you continuity; your future flows into the present and becomes the past without jolts. To be denied personal existence is frightening, but you must face it, and find your identity with the totality of life. (c89p460)

Desire for Personal Existence

It is desire that gives birth, name and form. The desirable is imagined and wanted and manifests itself as something tangible or conceivable. Thus is created the world in which we live. (c4p10)

Desire itself is energy. If your desires are personal for your own enjoyment, the energy you give them is necessarily limited; it cannot be more than what you have. When you desire the common good, the whole world desires with you. (c10p25)

Your aims are small and low. They do not call for more. Only God's energy is infinite — because He wants nothing for Himself. Be like Him and all your desires will be fulfilled. The higher your aims and vaster your desires, the more energy you will have for their fulfillment. Desire the good of all and the universe will work with you. But if you want your own pleasure, you must earn it the hard way. (c16p49-50)

[Desires arise] because you imagine that you were born and that you will die if you do not take care of your body. Desire for embodied existence is the root-cause of trouble. (c20p68)

Through desire you have created the world with its pains and pleasures. (c23p84)

The world is the abode of desires and fears. You cannot find peace in it. For peace you must go beyond the world. The root cause of the world is [personal] self-love. Because of it we seek pleasure and avoid pain. Replace self-love with love of the Self, and the picture changes. Brahma the Creator is the sum total of all desires. The world is the instrument for their fulfillment. Souls take whatever pleasure they desire and pay for them in tears. Time squares all accounts. The law of balance reigns supreme. (c23p84)

When you realize that you are the light of the world, you will also realize that you are the love of it; that to know is to love, and to love is to know. Of all the affections the love of oneself comes

Self Realization Diagram with Key Terms

first. Your love of the world is the reflection of your love of yourself, for your world is of your own creation. Light and love are impersonal, but they are reflected in your mind as knowing and wishing oneself well. We are always friendly towards ourselves, but not always wise. A Yogi is one whose goodwill is allied to wisdom. (c44p202)

Look how everything clings to life; how dear existence is. (c76p384)

Approach your self with reverence and love. Self-condemnation and self-distrust are grievous errors. Your constant flight from pain and search for pleasure is a sign of love you bear for your self. All I plead with you is this: make love of your self perfect. Deny yourself nothing — give your self infinity and eternity and discover that you do not need them; you are beyond. (c81p414)

Out of love for corporate existence one is born, and once born one gets involved in destiny. Destiny is inseparable from becoming. The desire to be the particular makes you into a person with all its personal past and future. Look at some great man, what a wonderful man he was! And yet how troubled was his life and limited its fruits. How utterly dependent is the personality of man and how indifferent is its world. And yet we love it and protect it for its very insignificance. (c82p417-418)

[What is the purpose of this life] is like asking, "What does it profit gold to be made into an ornament?" The ornament gets the color and the beauty of gold; gold is not enriched. Similarly, reality expressed in action makes the action meaningful and beautiful.

What can [the real gain through its expressions]? Nothing whatsoever. But it is in the nature of love to express itself, to affirm itself, to overcome difficulties. Once you have understood that the world is love in action, you will look at it quite differently. (c82p420)

Fear of Personal Extinction

It is ignorance of yourself that makes you afraid and also unaware that you are afraid. Don't try to be unafraid. Break down the wall of ignorance first. People are afraid to die because they do not know what death is. The *jnani* has died before his death; he saw that there was nothing to be afraid of. The moment you know your real being, you are afraid of nothing. Death gives freedom and power. To be free in the world, you must die to the world. Then the universe is your own, it becomes your body, an expression and a tool. The happiness of being absolutely free is beyond description. (c33p139)

Your love of others is the result of Self Knowledge, not its cause. Without Self Realization no virtue is genuine. When you look at anything as separate from you, you cannot love it for you are afraid of it. Alienation causes fear, and fear deepens alienation. It is a vicious circle. Only Self Realization can break it. Go for it resolutely. (c46p213)

Timelessness is beyond the illusion of time; it is not an extension in time. I am beyond all names and shapes. You are too much concerned with past and future. It is all due to your longing to continue, to protect yourself against extinction. And as you want to continue, you want others to keep you company, hence your concern with their survival. But what you call survival is but the survival of a dream. Death is preferable to it. There is a chance of waking up.

Freedom from all desire is eternity. All attachment implies fear, for all things are transient. And fear makes one a slave. This freedom from attachment does not come with practice; it is natural when one knows one's true being. Love does not cling; clinging is not love.

Contemplate life as infinite, undivided, ever present, ever active, until you realize yourself as one with it. It is not even very difficult, for you will be returning only to your own natural condition. Once you realize that all comes from within, that the world in which you live has not been projected onto you but by you, your fear comes to an end. Without this realization you identify yourself with externals like the body, mind, society, nation, humanity, even God or the Absolute. But these are all escapes from fear. It is only when you fully accept your responsibility for the little world in which you live and watch the process of its creation, preservation and destruction that you may be free from your imaginary bondage. (c63p298)

It is because the "I am" is false that it wants to continue. Reality need not continue — knowing itself indestructible it is indifferent to the destruction of forms and expressions. To strengthen and stabilize the "I am" we do all sorts of things — all in vain, for the "I am" is being rebuilt from moment to moment. It is unceasing work and the only radical solution is to dissolve the separative sense of "I am such-and-such person" once and for good. Being remains, but not self-being. (c63p299)

We believe in so many things on hearsay. We believe in distant lands and people, in heavens and hells, in gods and goddesses because we were told. Similarly, we were told about ourselves, our parents, name, position, duties and so on. We never cared to verify. The way to truth lies through the destruction of the false. To destroy the false, you must question your most inveterate beliefs. Of these the idea that you are the body is the worst. With the body comes the world, with the world — God, who is supposed to have created the world and thus it starts — fears, religions, prayers, sacrifices, all sorts of systems — all to protect and support the child-man, frightened out of his wits by monsters of his own making. Realize that what you are cannot be born nor die and with the fear gone all suffering ends. (c64p302)

Even your body is full of events which do not appear in your consciousness. This does not prevent you from claiming your body to be your own. You know the world exactly as you know your body — through your senses. It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living. (c65p310)

Fascinated by names and forms which are by their very nature distinct and diverse, you distinguish what is natural, and separate what is one. The world is rich in diversity, but your feeling strange and frightened is due to misapprehension. It is the body that is in danger, not you. [Anxiety] is a mental state caused by the "I-am-the-body" idea. It can be removed by the contrary idea: "I-am-not-the-body." Both the ideas are false, but one removes the other. (c81p412)

Strife and struggle are a part of existence. Why don't you enquire who is responsible for existence? You fight others all the time for your survival as a separate body-mind, a particular name and form. To live you must destroy. From the moment you were conceived you started a war with your environment — a merciless war of mutual extermination until death sets you free. (c82p414-415)

Self Realization Diagram with Key Terms

Now you are in the waking state, a person with name and shape, joys and sorrows. The person was not there before you were born, nor will be there after you die. Instead of struggling with the person to make it become what it is not, why not go beyond the waking state and leave the personal life altogether? It does not mean the extinction of the person; it means only seeing it in right perspective.

In reality you were never born and never shall die. But now you imagine that you are, or have a body and you ask what has brought about this state. Within the limits of illusion the answer is: desire born from memory attracts you to a body and makes you think as one with it. But this is true only from the relative point of view. In fact, there is no body, nor a world to contain it; there is only a mental condition, a dream-like state, easy to dispel by questioning its reality. (c83p427)

Of the unknowable only silence talks. The mind can talk only of what it knows. If you diligently investigate the knowable, it dissolves and only the unknowable remains. But with the first flicker of imagination and interest the unknowable is obscured and the known comes to the forefront. The known, the changeable, is what you live with; the unchangeable is of no use to you. It is only when you are satiated with the changeable and long for the unchangeable that you are ready for turning round and stepping into what can be described, when seen from the level of the mind, as emptiness and darkness. The mind craves for content and variety; while reality is, to the mind, contentless and invariable. It is [like death]. It is also all-pervading, all-conquering and intense beyond words. No ordinary brain can stand it without being shattered; hence the absolute need for *sadhana* [spiritual practice]. Purity of body and clarity of mind, non-violence and selflessness in life are essential for survival as an intelligent and spiritual entity. (c85p436)

[Dying] may be beautiful and peaceful. Once you know that death happens to the body and not to you, you just watch your body falling off like a discarded garment. Human beings die every second, the fear and the agony of dying hangs over the world like a cloud. No wonder you too are afraid. But once you know that the body alone dies and not the continuity of memory and the sense of "I am" reflected in it, you are afraid no longer. (c90p464-465)

Your interest in others is egoistic, self-concerned, self-oriented. You are not interested in others as persons, but only as far as they enrich, or ennoble your own image of yourself. And the ultimate in selfishness is to care only for the protection, preservation and multiplication of one's own body. By body I mean all that is related to your name and shape — your family, tribe, country, race. To be attached to one's name and shape is selfishness. A man who knows that he is neither body nor mind cannot be selfish, for he has nothing to be selfish for. (c98p510)

Personal World — Dream World — Divided World

It is desire that gives birth, that gives name and form. The desirable is imagined and wanted and manifests itself as something tangible or conceivable. Thus is created the world in which we live, our personal world. (c4p10)

In pure being consciousness arises; in consciousness the world appears and disappears. (c7p15)

What begins and ends is mere appearance. The world can be said to appear, but not to be. The appearance may last very long on some scale of time, and be very short on another, but ultimately it comes to the same. Whatever is time bound is momentary and has no reality. The

world lasts but for a moment. It is your memory that makes you think that the world continues. The world is a momentary appearance in consciousness. (c7p16)

Your world is something alien, and you are afraid of it. As long as the mind is there, your body and your world are there. Your world is mind-made, subjective, enclosed within the mind, fragmentary, temporary, personal, hanging on the thread of memory. Your world is personal, private, unshareable, intimately your own. Nobody can enter it; see as you see, hear as you hear, feel your emotions and think your thoughts. In your world you are truly alone, enclosed in your ever-changing dream which you take for life. (c7p17)

The world you can perceive is a very small world indeed. And it is entirely private. Take it to be a dream and be done with it. Is not the idea of a total world a part of your personal world? The universe does not come to tell you that you are a part of it. It is you who have invented a totality to contain you as a part. In fact all you know is your own private world, however well you have furnished it with your imagination and expectations. (c9p23)

The world is but a reflection of my imagination. Whatever I want to see, I can see. But why should I invent patterns of creation, evolution and destruction? (c11p28)

Is your life — obsessed by desires and fears, full of strife and struggle, meaningless and joyless — normal? To be acutely conscious of your body — is it normal? To be torn by feelings, tortured by thoughts — is it normal? A healthy body, a healthy mind live largely unperceived by their owner. Why not extend the same to the entire personal life? (c12p32)

However long a life may be, it is but a moment and a dream. (c13p35)

When you believe yourself to be a person, you see persons everywhere. In reality there are no persons, only threads of memories and habits. At the moment of realization the person ceases. Identity remains, but identity is not a person, it is inherent in the reality itself. The person has no being in itself; it is a reflection in the mind of the witness, the "I am" which again is a mode of being. (c13p37)

But you and your world are dream states. In dreams you may suffer agonies. None knows them, and none can help you. (c15p45)

To be a person you need memory. And without memory, what are you? Surely you can exist without memory. You do so in sleep. As a person you have only intermittent existence, can you tell me what are you in the intervals in between experiencing yourself as a person? Shall we call it impersonal existence? (c18p57)

Let us consider them together — waking and dreaming. The difference is merely in continuity. Were your dreams consistently continuous, bringing back night after night the same surroundings and the same people, you would be at a loss to know which is the waking and which is the dream. Henceforward, when we talk of the waking state we shall include the dream state too. (c18p58)

Are the world and the conscious relation with it essential to your being a person? [Yes] This makes the person a part and parcel of the world, or vice versa. The two are one. (c18p58)

Self Realization Diagram with Key Terms

Whatever depends is not real. The real is truly independent. Since the existence of the person depends on the existence of the world and it is circumscribed and defined by the world, [the person] cannot be real. (c18p59)

Everyone lives in his own world. (c19p63)

A man who moves with the earth will necessarily experience days and nights. He who stays with the sun will know no darkness. My world is not yours. As I see it, you all are on a stage performing. There is no reality about your comings and goings. And your problems are so unreal! (c21p73)

Take dreaming for example. In a hospital there may be many patients; all sleeping, all dreaming, each dreaming his own private, personal dreams unrelated, unaffected, having one single factor in common — illness. Similarly, we have divorced ourselves in our imagination from the real world of common experience and enclosed ourselves in a cloud of personal desire and fears, images and thoughts, ideas and concepts. The variety is not so great. All the dreams are superimposed over a common world. To some extent they shape and influence each other. The basic unity operates in spite of all. At the root of it all lies Self-forgetfulness; not knowing who I am. (c25p92-93)

Your personal universe does not exist by itself. It is merely a limited and distorted view of the real. It is not the universe that needs improving, but your way of looking. [Your personal universe] is a stage on which a world drama is being played. The quality of the performance is all that matters; not what the actors say and do, but how they say and do it. You take it too seriously. What is wrong with play? Sportsmen seem to make tremendous efforts; yet their sole motive is to play and display. (c25p95)

When a number of people are asleep each dreams his own dream. Only on awakening the question of many different dreams arises and dissolves when they are all seen as dreams, as something imagined. [Dreams have a foundation] in memory. Even then, what is remembered is but another dream. The memory of the false cannot but give rise to the false. There is nothing wrong with memory as such. What is false is its content. (c26p101)

There is no need of a way out [of your dream]! Don't you see that a way out is also part of the dream? All you have to do is to see the dream as dream. Wherever it leads you it will be a dream. The very idea of going beyond the dream is illusory. Why go anywhere? Just realize that you are dreaming a dream you call the world, and stop looking for ways out. The dream is not your problem. Your problem is that you like one part of your dream and not another. Love all or none of it, and stop complaining. When you have seen the dream as a dream, you have done all that needs be done. (c29p117)

Ours is a world of feelings and ideas, attractions and repulsions, scales of values, motives and incentives; a mental world altogether. Biologically we need very little; our problems are of a different order. Problems created by desires and fears, and wrong ideas can be solved only on the level of the mind. You must conquer your own mind, and for this you must go beyond it. (c32p129)

While it lasts the dream has temporary being. It is your desire to hold on to it that creates the problem. Let go. Stop imagining that the dream is yours. Let the dream unroll itself to its very end. You cannot help it. But you can look at the dream as a dream, and refuse it the stamp of reality. (c55p257-258)

There is nothing wrong with your world; it is your thinking yourself to be separate from it that creates disorder. Selfishness is the source of all evil. (c61p287-288)

You merely dream that you roam about. In a few years your stay in India will appear as a dream to you. You will dream some other dream at that time. Do realize that it is not you who moves from dream to dream, but the dreams flow before you, and you are the immutable witness. No happening affects your real being — this is the absolute truth. (c69p333)

Engrossed in a dream you have forgotten your true self. (c72p352)

The Person

Have your being outside this body of birth and death and all your problems will be solved. They exist because you believe yourself born to die. Undeceive yourself and be free. You are not a person. (c34p147)

What is identity, after all? Continuity in memory? Can you talk of identity without memory? Who identifies [another person]? Somebody with a memory to register and compare. Don't you see that memory is the warp of your mental life. And identity is merely a pattern of events in time and space. Change the pattern and you have changed the man. (c36p156)

Stay with the changeless among the changeful, until you are able to go beyond. It will happen as soon as you remove the obstacles — desire for the false and fear of the true. You, as the person, imagine that the Guru is interested in you as a person — not at all. To him you are a nuisance and a hindrance to be done away with. He actually aims at your elimination as a factor in consciousness. Nothing will remain, all will remain. The sense of identity will remain, but no longer identification with a particular body. Being—awareness—love will shine in full splendor. Liberation is never for the person, it is always *from* the person. A vague memory remains, like the memory of a dream or early childhood. After all, what is there to remember? A flow of events, mostly accidental and meaningless; a sequence of desires and fears and inane blunders. Is there anything worth remembering? The person is but a shell imprisoning you. Break the shell. (c71p343)

[The person comes into being] exactly as a shadow appears when light is intercepted by the body, so does the person arise when pure Self-awareness is obstructed by the "I-am-the-body" idea. And as the shadow changes shape and position according to the lay of the land, so does the person appear to rejoice and suffer, rest and toil, find and lose according to the pattern of destiny. When the body is no more, the person disappears completely without return, only the witness remains and the Great Unknown.

The witness is that which says, "I know." The person says, "I do." To say, "I know," is not untrue — it is merely limited. But to say "I do" is altogether false, because there is nobody who does; all happens by itself, including the idea of being a doer.

Self Realization Diagram with Key Terms

The universe is full of action, but there is no actor. There are numberless persons small and big and very big, who through identification, imagine themselves as acting; but it does not change the fact that the world of action is one single whole in which all depends on and affects all. The stars affect us deeply and we affect the stars. Step back from action to consciousness, leave action to the body and the mind; it is their domain. Remain as pure witness, till even witnessing dissolves in the Supreme. The dissolution of personality is followed always by a sense of great relief, as if a heavy burden has fallen off. (c79p400-401)

The personality gives way to the witness, then the witness goes, and pure awareness remains. Awareness with an object we called witnessing. When there is also self-identification with the object caused by desire or fear, such a state is called a person. In reality there is only one state; when distorted by self-identification it is called a person, when colored with the sense of being, it is the witness; when colorless and limitless, it is called the Supreme. (c79p401)

How can a person limited in time and space, a mere body-mind, a gasp of pain between birth and death, be happy? The very conditions of its arising make happiness impossible. Peace, power, happiness, these are never personal states; nobody can say "my peace," "my power," because "mine" implies exclusivity which is fragile and insecure. (c84p430)

You are [hopelessly lonely] as a person. In your real being you are the whole. (c101p533)

I Am a Separate Body in a World of Separate Bodies

Correct your attitude to your body and leave it alone. Don't pamper, don't torture. Just keep it going most of the time below the threshold of conscious attention. (c16p49)

Your mistake lies in the belief that you are born. You were never born nor will you ever die, but you believe you were born at a certain date and place, and a particular body is your own. (c23p83)

Self-identification with the body may be good for an infant, but true growing up depends on getting the body out of the way. Normally, one should outgrow body-based desires early in life. (c26p98)

In the great mirror of consciousness images arise and disappear, and only memory gives them continuity. And memory is material — destructible, perishable, transient. On such flimsy foundations we build a sense of personal existence — vague, intermittent, dream-like. This vague persuasion, "I-am-so-and-so," obscures the changeless state of pure awareness and makes us believe that we are born to suffer and to die. (c29p112-114)

Everybody sees the world through the idea he has of himself. As you think yourself to be, so you think the world to be. If you imagine yourself as separate from the world, the world will appear as separate from you; and you will experience desire and fear. (c31p123)

Sadhana (spiritual practice) consists in reminding oneself forcibly of one's pure being; not being anything in particular, nor a sum of particulars, not even the totality of all particulars which make up a universe. All exists in the mind; even the body is an integration in the mind of a vast number of sensory perceptions, each perception also a mental state.

[The body is there] only when you think of it. Both mind and body are intermittent states. The sum total of these flashes creates the illusion of existence. Enquire what is permanent in the transient, real in the unreal. This is *sadhana*.

Think of yourself by all means. Only don't bring the idea of a body into the picture. There is only a stream of sensations, perceptions, memories and ideations. The body is an abstraction created by our tendency to seek unity in diversity — which again is not wrong.

There is nothing wrong in the idea of a body, nor even in the idea, "I am the body." But limiting oneself to one body only is a mistake. In reality all existence, every form is my own within my consciousness. I cannot tell what I am because words can describe only what I am not. I am, and because I am, all is. But I am beyond consciousness and, therefore, in consciousness I cannot say what I am. Yet, I am. The question "Who am I" has no answer. No experience can answer it, for the Self is beyond experience. [The question, "Who am I?"] has no answer in consciousness, therefore it helps you go beyond consciousness.

Here and now "I am." Stop there, this is real. Don't turn a fact into a question. There lies your mistake. You are neither knowing nor not-knowing, neither mind nor matter; don't attempt to describe yourself in terms of mind and matter. (c33p135-136)

What else do you expect from a mere body [other than sickness and death]? Why are you so anxious about it? Because you think you are the body, you want it indestructible. You can extend its life considerably by appropriate practices, but for what ultimate good? (c35p153)

Identity, individuality, uniqueness — they are the most valuable aspects of the mind, yet of the mind only. "I am all there is" is an experience equally valid. The particular and the universal are inseparable. They are the two aspects of the nameless as seen from without and from within. (c36p156)

Body means burden. Sensations, desires, thoughts — these are all burdens. All consciousness is of conflict. (c37p165)

The body and its affairs exist in the mind. (c39p175)

Your weakness is due to your conviction that you were born into the world. In reality the world is ever recreated in you and by you. See everything as emanating from the light which is the source of your own being. You will find that in that light there is love and infinite energy. (c43p197)

You speak as a person limited in time and space, reduced to the contents of a body and a mind. What you like you call "natural," and what you dislike you call "accidental." (c49p228)

The world is not objective and the sorrow of it is not avoidable. Compassion is but another word for the refusal to suffer for imaginary reasons. It is always the false that makes you suffer; the false desires and fears, the false values and ideas, the false relationships between people. Abandon the false and you are free of pain; truth makes happy — truth liberates.

Self Realization Diagram with Key Terms

You are neither the body nor in the body — there is no such thing as body. You have grievously misunderstood yourself; to understand rightly — investigate.

[That you are a body that was born and will die] is your misconception. Enquire, investigate, doubt yourself and others. To find truth you must not cling to your convictions; if you are sure of the immediate, you will never reach the ultimate. Your idea that you were born and that you will die is absurd: both logic and experience contradict it. The entire universe contributes incessantly to your existence. Hence the entire universe is your body. In that sense — I agree. All this happens because you think yourself to be the body. Realize your real Self and even drugs will have no power over you. (c54p252-253)

Coming back to the idea of having been born: you are stuck with what your parents told you — all about conception, pregnancy and birth, infant, child, youngster, teenager, and so on. Now divest yourself of the idea that you are the body with the help of the contrary idea that you are not the body. It is also an idea, no doubt; treat it like something to be abandoned when its work is done. The idea that I am not the body gives reality to the body, when in fact there is no such thing as body; it is but a state of mind.

If you have a body, you must have a soul; here your simile of a nest of boxes applies. But here and now through all your bodies and souls, awareness shines; the pure light of chit [Universal Consciousness]. Hold on to it unswervingly. Without awareness the body would not last a second. There is in the body a current of energy, affection and intelligence which guides, maintains and energizes the body. Discover that current and stay with it. Of course, all these are manners of speaking. Words are as much a barrier as a bridge. Find the spark of life that weaves the tissues of your body and be with it. It is the only reality the body has. (c54p254)

The body and the mind are only symptoms of ignorance and misapprehension. Behave as if you were pure awareness; bodiless and mindless; spaceless and timeless; beyond "where, when and how." Dwell on it, think of it, learn to accept its reality. Don't oppose it and deny it all the time. Keep an open mind at least. Yoga is bending the outer to the inner. Make your mind and body express the real which is all and beyond all. By doing you succeed; not by arguing. (c54p255)

The absolute precedes time. Awareness comes first. A bundle of memories and mental habits attracts attention, awareness gets focalized and a person suddenly appears. Remove the light of awareness, go to sleep or swoon away — and the person disappears. The person flickers, awareness contains all space and time; the Absolute *is*. (c54p255)

It is you that need my body to talk to you. I am not my body, nor do I need it. I am the witness only. I have no shape of my own. You are so accustomed to think of yourselves as bodies having consciousness that you just cannot imagine consciousness as having bodies. Once you realize that bodily existence is but a state of mind, a movement in consciousness, that the ocean of consciousness is infinite and eternal, and that when in touch with consciousness you are the witness only, you will be able to withdraw beyond consciousness altogether.

I am nowhere to be found! I am not a thing to be given a place among other things. All things are in me, but I am not among things. You are telling me about the superstructure while I am concerned with the foundations. The superstructures rise and fall, but the foundations last. I am not interested in the transient, while you talk of nothing else. (c68p327)

[Desire's] name and shape is drawn from memory. The energy [of desire] flows from the Source. The Source is neither right nor wrong. Nor is desire by itself right or wrong. It is nothing but striving for happiness. Having identified yourself with a speck of a body you feel lost and search desperately for the sense of fullness and completeness you call happiness. You had it before you woke up this morning. Go beyond your consciousness and you will find it. You know it already; do it. Yet I repeat — you know it. Do it. Go beyond, back to your normal, natural, supreme state.

A speck in the eye makes you think you are blind. Wash it out and look. Remove the speck and your eyes will be flooded with light. The light is there, waiting. The eyes are there, ready. The darkness you see is but the shadow of the tiny speck. Get rid of it and come back to your natural state. (c80p407-408)

You have separated yourself from the world; therefore it pains and frightens you. Discover your mistake and be free of fear. If you ask for the impossible, who can help you? The limited is bound to be painful and pleasant in turns. If you seek real happiness, unassailable and unchangeable, you must leave the world with its pains and pleasures behind you. (c101p534)

The World Appears Real

Why don't you create your own environment? The world has only as much power over you as you give it. Rebel. Go beyond duality, make no difference between East and West. (c72p353)

The world seen in consciousness is of the nature of consciousness when there is harmony (*sattva*); but when activity and passivity (*rajas* and *tamas*) appear, they obscure and distort, and you see the false as real. (c73p358)

There is no such state as seeing the real. Who is to see what? You can only be the real — which you are anyhow. Reality is essentially alone, but the mind will not leave it alone, and deals instead with the unreal. And yet it is all the mind can do — discover the unreal as unreal. The problem is only mental. Abandon false ideas; that is all. There is no need of true ideas. There aren't any. (c73p359-360)

You look round without understanding and take appearances for reality. You believe you know the world and yourself — but it is only your ignorance that makes you say, "I know." Begin with the admission that you do not know and start from there. (c76p384)

This is the heart of the matter: As long as you believe that only the outer world is real, you remain its slave. (c83p424)

You cannot live without action, and behind each action there is some fear or desire. Ultimately, all you do is based on your conviction that the world is real and independent of yourself. Were you convinced of the contrary, your behavior would have been quite different. In other words, you are convinced of the reality of your circumstances, of the world in which you live. Trace the world to its source and you will find that before the world was, you were, and when the world is no longer, you remain. Find your timeless being and your action will bear it testimony. Did you find it? Then what else have you to do? Surely, this is the most urgent task. You cannot see yourself as independent of everything unless you drop everything and remain unsupported and undefined. Once you know yourself it is immaterial what you do. But to realize your

Self Realization Diagram with Key Terms

independence, you must test it by letting go all you were dependent on. The realized man lives on the level of absolutes; his wisdom, love and courage are complete. There is nothing relative about him. Therefore he must prove himself by tests more stringent, and undergo trials more demanding. The tester, the tested and the set up for testing are all within; it is an inner drama to which none can be a party. (c95p493-494)

The world does not yield to changing. By its very nature it is painful and transient. See it as it is and divest yourself of all desire and fear. When the world does not hold and bind you, it becomes an abode of joy and beauty. You can be happy in the world only when you are free of it. (c97p504)

The world appears to you so overwhelmingly real, because you think of it all the time; cease thinking of it and it will dissolve into thin mist. You need not forget; when desire and fear end, bondage also ends. It is the emotional involvement, the pattern of likes and dislikes which we call character and temperament that create the bondage. Do not be afraid of freedom from desire and fear. It enables you to live a life so different from all you know, so much more intense and interesting, that, truly, by losing all you gain all. (c97p505)

Conflict, Anger and War

Can you save the world before saving yourself? And saved from what? From illusion. Salvation is to see things as they are. (c23p83)

When you deceive yourself that you work for the good of all, it makes matters worse, for you should not be guided by your own ideas of what is good for others. A man who claims to know what is good for others is dangerous. (c24p89-90)

There are no others to help. A rich man, when he hands over his entire fortune to his family, has not a coin left to give a beggar. So is the wise man (*jnani*) stripped of all his powers and possessions. Nothing, literally nothing can be said about him. He cannot help anybody for he is everybody. He is the poor and also his poverty; the thief and also his thievery. How can he be said to help when he is not apart? Who thinks of himself as separate from the world, let him help the world. The only thing that can help is to wake up from the dream. (c27p106)

Humanity's problem lies in this misuse of the mind only. All the treasures of nature and spirit are open to man who will use his mind rightly. Fear and greed cause the misuse of the mind. The right use of mind is in the service of love, life, truth and beauty. You can spend an eternity looking elsewhere for truth and love, intelligence and goodwill, imploring God and man — all in vain. You must begin in yourself, with yourself — this is the inexorable law. You cannot change the image without changing the face. First realize that your world is only a reflection of yourself and stop finding fault with the reflection. Attend to yourself, set yourself right — mentally and emotionally. The physical will follow automatically.

You talk so much of reforms: economic, social, political. Leave alone the reforms and mind the reformer. What kind of world can a man create who is stupid, greedy, heartless? You cannot change the world before changing yourself. I did not say — before changing everybody. It is neither necessary, nor possible to change others. But if you can change yourself you will find

that no other change is needed. To change the picture you merely change the film, you do not attack the cinema screen!

All you need is to stop searching outside what can be found only within. Set your vision right before you operate. You are suffering from acute misapprehension. Clarify your mind, purify your heart, sanctify your life — this is the quickest way to a change of your world. (c32p128-129)

In this violent world how can one keep away from violence of some kind or other? (c35p149)

If you look into living process closely, you will find cruelty everywhere, for life feeds on life. This is a fact, but it does not make you feel guilty of being alive. You began a life of cruelty by giving your mother endless trouble. To the last day of your life you will compete for food, clothing, shelter, holding on to your body, fighting for its needs, wanting it to be secure in a world of insecurity and death. From the animal's point of view being killed is not the worst form of dying; surely preferable to sickness and senile decay. The cruelty lies in the motive, not in the fact. Killing hurts the killer, not the killed. (c36p158)

All consciousness is of conflict. (c37p165)

If you want peace and harmony in the world, you must have peace and harmony in your heart and mind. Such change cannot be imposed; it must come from within. Those who abhor war must get war out of their system. Without peaceful people how can you have peace in the world? As long as people are as they are, the world must be as it is. (c48p225)

Separateness causes fear and aggression, which causes violence. Do away with man-made separations and all this horror of people killing each other will surely end. But in reality there is no killing and no dying. The real does not die, the unreal never lived. Set your mind right and all will be right. When you know that the world is one, humanity is one, you will act accordingly. But first of all you must attend to the way you feel, think and live. Unless there is order in yourself, there can be no order in the world. By all means go and get killed yourself — if that is what you think you should do. Or even go and kill if you take it to be your duty. But that is not the way to end the evil. Evil is the stench of a mind that is diseased. Heal your mind and it will cease to project distorted, ugly pictures. (c50p234)

If you deal with society you must accept its ways, for its ways are your ways. Your needs and demands have created them. Your desires are so complex and contradictory — no wonder the society you create is also complex and contradictory. Don't seek [external] remedies. If you could only keep quiet, clear of memories and expectations, you would be able to discern the beautiful pattern of events. It is your restlessness that causes chaos. (c53p247)

Selfishness is always destructive. Desire and fear are self-centered states. Between desire and fear anger arises; with anger hatred; with hatred passion for destruction. War is hatred in action, organized and equipped with all the instruments of death. When more people come to know their real nature, their influence, however subtle, will prevail, and the world's emotional atmosphere will sweeten up. People follow their leaders and when among the leaders appear some great in heart and mind, absolutely free from self-seeking, their impact will be enough to make the

Self Realization Diagram with Key Terms

crudities and crimes of the present age impossible. A new golden age may come and last for a time and succumb to its own perfection. For ebb begins when the tide is at its highest. (c59p279)

Facts never clash, while your life and world are full of contradictions. Contradiction is the mark of the false; the real never contradicts itself. You complain that people are abjectly poor, yet you do not share your riches with them. You mind the war next door, but you hardly give it a thought when it is in some far off country. The shifting fortunes of your ego determine your values: "I think, I want, I must" are made into absolutes. (c60p281-282)

You alone can undo the evil you have created. Your own callous selfishness is at the root of it. Put first your own house in order and you will see that your work is done. (c60p282)

The world problems were created by numberless people like you, each full of his own desires and fears. Who can free you of your past, personal and social, except yourself? And how will you do it unless you see the urgent need of your being first free of cravings born of illusion? How can you truly help as long as you need help yourself? (c60p283)

There is nothing wrong with the world. What is wrong is in the way you look at it. It is your own imagination that misleads you. Without imagination there is no world. Cut off imagination and attachment and what remains? How different it is when you can see it as it is, not through the screen of desire and fear. (c61p285-286)

There is nothing wrong with your world; it is your thinking yourself to be separate from it that creates disorder. (c61p287)

It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living. (c65p310)

The only way to renewal lies through destruction. You must melt down the old jewelry into formless gold before you can mould a new one. Only the people who have gone beyond the world can change the world. It never happened otherwise. The few whose impact was long lasting were all knowers of reality. Reach their level and then only talk of helping the world. There is nothing wrong with the world, but for the people who make it bad. Go and ask them to behave. As long as human behavior is dominated by desire and fear, there is not much hope. (c68p325-326)

[When a man slaps you on the face] you will react according to your character, inborn or acquired. (72p354)

In some place or other, in some form or other, the war is always on. Was there a time when there was no war? Some say it is the will of God. Some say it is God's play. It is another way of saying that wars are inevitable and nobody is responsible. Search for the culprit within. The ideas of "me" and "mine" are at the root of all conflict. Be free of them and you will be out of conflict. Strife and struggle are a part of existence. Why don't you enquire who is responsible for existence? You fight others all the time for your survival as a separate body-mind, a particular name and form. To live you must destroy. From the moment you were conceived you started a war with your environment — a merciless war of mutual extermination until death sets you free. (c82p414-415)

All effort at control will merely subject [the mind and heart] to the dictates of memory. Memory is a good servant, but a bad master. It effectively prevents discovery. There is no place for effort in reality. It is selfishness due to a self-identification with the body that is the main problem, and the cause of all other problems. And selfishness cannot be removed by effort, only by clear insight into its causes and effects. Effort is a sign of conflict between incompatible desires. [Desires] should be seen as they are — then only they dissolve. (c92p476)

Was there ever a world without troubles? Your being as a person depends on violence to others. Your very body is a battlefield full of the dead and dying. Existence implies violence. There is little of non-violence in nature. Do you realize that as long as you have a self to defend, you must be violent? (c97p507)

Violence and non-violence describe your attitude to others; the [Real] self in relation to itself is neither violent nor non-violent, it is either aware or unaware of itself. If it knows itself, all it does will be right; if it does not, all it does will be wrong. (c100p525)

Suffering and Sorrow

All these sufferings [wars, exploitation, and cruel strife] are man-made and within man's power to put an end to them. (c9p24)

You have created [the world's sorrows] out of your own desires and fears, you deal with them. All is due to your having forgotten your own being. Having given reality to the picture on the screen, you love its people and suffer for them and seek to save them. It is just not so. You must begin with yourself. There is no other way. (c14p42)

But you and your world are dream states. In dreams you may suffer agonies. None knows them, and none can help you. (c15p45)

To know one's real Self is bliss, to forget is sorrow. (c16p52)

To me [joy and sorrow] are states of mind only, and I am not the mind. (c25p91)

[The cause of suffering is] self-identification with the limited. Sensations as such, however strong, do not cause suffering. It is the mind bewildered by wrong ideas, addicted to thinking, "I am this," and "I am that," that fears loss and craves gain and suffers when frustrated. (c28p110)

All suffering is born of desire. True love is never frustrated. How can the sense of unity be frustrated? What can be frustrated is the desire for expression. Such desire is of the mind. As with all things mental, frustration is inevitable. (c28p111)

In creation — never [will stupidity come to an end], for creation itself is rooted in ignorance. Matter itself is ignorance. Not to know, and not to know that one does not know is the cause of endless suffering. (c29p116)

Pain is physical; suffering is mental. Beyond the mind there is no suffering. Pain is merely a signal that the body is in danger and requires attention. Similarly, suffering warns us that the structure of memories and habits which we call the person is threatened by loss or change. Pain

Self Realization Diagram with Key Terms

is essential for the survival of the body, but none compels you to suffer. Suffering is due entirely to clinging or resisting; it is a sign of our unwillingness to move on, to flow with life. A saintly is life free from suffering. (c57p270)

The fact of pain is easily brought within the focus of awareness. With suffering it is not that simple. To focus suffering is not enough, for mental life as we know it is one continuous stream of suffering. To reach the deeper layers of suffering you must go to its roots and uncover their vast underground network, where fear and desire are closely interwoven and the currents of life's energy oppose, obstruct and destroy each other. (c59p278)

Only when wrongly applied are desire and fear destructive. By all means desire the right and fear the wrong. But when people desire what is wrong and fear what is right, they create chaos and despair. Relatively: what causes suffering is wrong, what alleviates it is right. Absolutely: what brings you back to reality is right, and what dims reality is wrong. (c68p326)

The witness of birth, life and death is one and the same. It is the witness of pain and of love. For while the existence in limitation and separation is sorrowful, we love it. We love it and hate it at the same time. We fight, we kill, we destroy life and property and yet we are affectionate and self-sacrificing. We nurse the child tenderly and orphan it too. Our life is full of contradictions. Yet we cling to it. This clinging is at the root of everything. Still, it is entirely superficial. We hold on to something or somebody with all our might. And the next moment we forget it; like a child that shapes its mud-pies and abandons them light-heartedly. Touch them — it will scream with anger, divert the child and he forgets them. For our life is now, and the love of it is now. We love variety, the play of pain and pleasure, we are fascinated by contrasts. For this we need the opposites and their apparent separation. We enjoy them for a time and then get tired and crave for the peace and silence of pure being. The cosmic heart beats ceaselessly. I am the witness and the heart too. (c82p416)

Suffering is primarily a call for attention which itself is a movement of love. More than happiness, love wants growth, the widening and deepening of consciousness and being. Whatever prevents becomes a cause of pain, and love does not shirk from pain. Whenever love is withheld and suffering allowed to spread, war becomes inevitable. Our indifference to our neighbor's sorrow brings suffering to our door. (c82p420)

The cause of suffering is dependence and independence is the remedy. (c91p474)

Differences and distinctions are not the causes of sorrow. Unity in diversity is natural and good. It is only with separateness and self-seeking that real suffering appears in the world. Selfishness is the cause of suffering. There is no other cause. (c91p474)

It is selfishness, due to a self-identification with the body that is the main problem and the cause of all other problems. Selfishness cannot be removed by effort, only by clear insight into its causes and effects. (c92p476)

Once you can say with confidence born from direct experience, "I am the world, the world is myself," you are free from desire and fear on one hand, and become totally responsible for the world on the other. The senseless sorrow of mankind becomes your sole concern. [Even a *jnani* (Self Realized one) has his problems], but they are no longer of his own creation. His suffering is

not poisoned by a sense of guilt. [All suffering is self-created] as long as there is a separate self to create it. In the end you know that there is no sin, no guilt, no retribution; only life in its endless transformations. With the dissolution of the personal "I" personal suffering disappears. What remains is the great sadness of compassion, the horror of the unnecessary pain. (c96p496)

One suffers along with what one thinks oneself to be. If you feel one with humanity, you suffer with humanity. To be is to suffer. The narrower the circle of my self-identification, the more acute the suffering caused by desire and fear. (c98p512)

Pleasure and Pain

Every pleasure, physical or mental, needs an instrument. Both the physical and mental instruments are material; they get tired and worn out. The pleasure they yield is necessarily limited in intensity and duration. Pain is the background of all your pleasures. You want them because you suffer. On the other hand, the very search for pleasure is the cause of pain. It is a vicious circle. (c8p20)

Through desire you have created the world with its pains and pleasures. By its very nature pleasure is limited and transitory. Out of pain desire is born, in pain it seeks fulfillment, and it ends in the pain of frustration and despair. Pain is the background of pleasure; all seeking of pleasure is born in pain and ends in pain. (c23p84)

Pleasure and pain are states of mind. (c30p121)

What is the root of pain? Ignorance of yourself. What is the root of desire? The urge to find yourself. All creation toils for its self and will not rest until it returns to it. (c36p159)

Body means burden. Sensations, desires, thoughts — these are all burdens. All consciousness is of conflict.

Pain and pleasure happen, but pain is the price of pleasure, pleasure is the reward of pain. In life, too, you often please by hurting and hurt by pleasing. To know that pain and pleasure are one is peace. As long as there is consciousness, there must be pleasure and pain. It is in the nature of the "I am," of consciousness, to identify itself with the opposites. Pain and pleasure are both *ananda* (bliss). Here I am sitting in front of you and telling you from my own immediate and unchanging experience — pain and pleasure are the crests and valleys of the waves in the ocean of bliss. Deep down there is utter fullness. (c37p165)

Your body and your mind exist as long as you believe so. Cease to think that they are yours and they will just dissolve. By all means let your body and mind function, but do not let them limit you. If you notice imperfections, just keep on noticing: your very giving attention to them will set your heart and mind and body right.

Take cognizance of the whole of it, not only of the outer symptoms. All illness begins in the mind. Take care of the mind first by tracing and eliminating all wrong ideas and emotions. Then live and work disregarding illness and think no more of it. With the removal of causes, the effect is bound to depart. Man becomes what he believes himself to be. Abandon all ideas about

Self Realization Diagram with Key Terms

yourself and you will find yourself to be the pure witness, beyond all that can happen to the body or the mind. (c48p226)

What is wrong with your world that you swear at it? Nature is neither pleasant nor painful. It is all intelligence and beauty. Pain and pleasure are in the mind. Change your scale of values and all will change. Pleasure and pain are mere disturbances of the senses; treat them equally and there will be only bliss. And the world is what you make it; by all means make it happy. Only contentment can make you happy — desires fulfilled breed more desires. Keeping away from all desires, and contentment in what comes by itself is a very fruitful state — a precondition to the state of fullness. Don't distrust its apparent sterility and emptiness. Believe me, it is the satisfaction of desires that breeds misery. Freedom from desires is bliss. What you need will come to you if you do not ask for what you do not need. Yet only few people reach this state of complete dispassion and detachment. It is a very high state, the very threshold of liberation. (c53p248-249)

You are right — from the body's point of view [the world is full of pain]. But you are not the body. You are the immensity and infinity of consciousness. Don't assume what is not true, and you will see things as I see them. Pain and pleasure, good and bad, right and wrong: these are relative terms and must not be taken absolutely. They are limited and temporary. (c56p264)

Pain is physical; suffering is mental. Beyond the mind there is no suffering. Pain is merely a signal that the body is in danger and requires attention. Similarly, suffering warns us that the structure of memories and habits, which we call the person, is threatened by loss or change. Pain is essential for the survival of the body, but none compels you to suffer. Suffering is due entirely to clinging or resisting; it is a sign of our unwillingness to move on, to flow with life. A saintly life is free from suffering. (c57p270)

The bliss of reality does not exclude suffering. Besides, you know only pleasure, not the bliss of pure being. If you look at yourself in your moments of pleasure or pain, you will invariably find that it is not the thing in itself that is pleasant or painful, but the situation of which it is a part. Pleasure lies in the relationship between the enjoyer and the enjoyed. And the essence of it is acceptance. Whatever may be the situation, if it is acceptable, it is pleasant. If it is not acceptable, it is painful. What makes it acceptable is not important; the cause may be physical, psychological, or untraceable; acceptance is the decisive factor. Obversely, suffering is due to non-acceptance.

Did you ever try [to accept pain]? Do try and you will find in pain a joy which pleasure cannot yield for the simple reason that acceptance of pain takes you much deeper than pleasure does. The personal self by its very nature is constantly pursuing pleasure and avoiding pain. The ending of this pattern is the ending of the self. The ending of the self with its desires and fears enables you to return to your real nature, the source of all happiness and peace. The perennial desire for pleasure is the reflection of the timeless harmony within.

It is an observable fact that one becomes self-conscious only when caught in the conflict between pleasure and pain, which demands choice and decision. It is this clash between desire and fear that causes anger which is the great destroyer of sanity in life. When pain is accepted for what it is, a lesson and a warning, and deeply looked into and heeded, the separation between pain and

pleasure breaks down, both become experience — painful when resisted, joyful when accepted. (c59p277)

The bliss is in the awareness of [pain], in not shrinking or in any way turning away from it. All happiness comes from awareness. The more we are conscious, the deeper the joy. Acceptance of pain, non-resistance, courage and endurance — these open deep and perennial sources of real happiness, true bliss.

Pleasure is readily accepted, while all the powers of the self reject pain. As the acceptance of pain is the denial of the [personal] self, and the [personal] self stands in the way of true happiness, the wholehearted acceptance of pain releases the springs of happiness. (c59p278)

There is the body. Inside the body appears to be an observer, and outside a world under observation. The observer and his observation, as well as the world observed, all appear and disappear together. Beyond it all there is the void. This void is one for all. I know myself as I am — timeless, spaceless, causeless. You happen not to know, being engrossed as you are in other things. Fear of pain, desire for pleasure [keep you engrossed]. They just rotate in endless succession. Investigate the vicious circle till you find yourself beyond it. (c76p378-379)

When the mind is engaged in serving the body, happiness is lost. To regain it, it seeks pleasure. The urge to be happy is right, but the means of securing it are misleading, unreliable and destructive of true happiness. The right state and use of the body and the mind are intensely pleasant. It is the search for pleasure that is wrong. Do not try to make yourself happy; rather question your very search for happiness. It is because you are not happy that you want to be happy. Find out why you are unhappy. Because you are not happy you seek happiness in pleasure; pleasure brings in pain and therefore you call it worldly. You then long for some other pleasure without pain, which you call divine. In reality, pleasure is but a respite from pain. Happiness is both worldly and unworldly, within and beyond all that happens. (c90p468)

You are quite satisfied with pleasures. There is no place for happiness. Empty your cup and clean it. It cannot be filled otherwise. Others can give you pleasure, but never happiness. Real happiness flows from within. (c91p473)

Prison

You are completely wrapped up in the world of your own making. Within the prison of your world appears a man who tells you that the world of painful contradictions, which you have created, is neither continuous nor permanent and is based on a misapprehension. He pleads with you to get out of it by the same way by which you got into it. You got into it by forgetting what you are and you will get out of it by knowing yourself as you are. When you are free of the world, you can do something about it. As long as you are a prisoner of it, you are helpless to change it. On the contrary, whatever you do will aggravate the situation. (c15p45)

As a living being you are caught in an untenable and painful situation and you are seeking a way out. You are being offered several plans of your prison, none quite true. But they all are of some value, only if you are in dead earnest. (c30p119)

You have projected onto yourself a world of your own imagination based on memories, desires and fears, and you have imprisoned yourself in it. Break the spell and be free. Once you realize that the world is your own projection, you are free of it. You need not free yourself of a world that does not exist, except in your own imagination! However is the picture, beautiful or ugly, you are painting it and you are not bound by it. Realize that there is nobody to force it on you, that it is due to the habit of taking the imaginary to be real. See the Imaginary as imaginary and be free of fear. (c44p200)

The child is born into your world. Now, were you born into your world, or did your world appear to you? To be born means to create a world around yourself as the center. But do you ever create yourself? Or did anyone create you? Everyone creates a world for himself and lives in it, imprisoned by one's ignorance. All we have to do is to deny reality to our prison. (c45p208)

Compare consciousness and its content to a cloud. You are inside the cloud, while I look at the cloud. You are lost in it, hardly able to see the tips of your fingers; while I see the cloud and many other clouds and the blue sky too and the sun, the moon, the stars. Reality is one for both of us, but for you it is a prison, and for me it is a home. (c62p295)

You have put so much energy into building a prison for yourself. Now spend as much on demolishing it. In fact, demolition is easy, for the false dissolves when it is discovered. All hangs on the idea "I am." Examine it very thoroughly. It lies at the root of every trouble. It is a sort of skin that separates you from the reality. The real is both within and without the skin, but the skin itself is not real. This "I am" idea was not born with you. You could have lived very well without it. It came later due to your self-identification with the body. It created an illusion of separation where there was none. It made you a stranger in your own world and made the world alien and inimical. Without the sense of "I am" life goes on. There are moments when we are without the sense of "I am" at peace and happy. With the return of the "I am," trouble starts. (c63p298-299)

The person is but a shell imprisoning you. Break the shell. Break the bonds of memory and self-identification and the shell will break by itself. There is a center that imparts reality to whatever it perceives. All you need is to understand that you are the source of reality, that you give reality instead of getting it, that you need no support and no confirmation. Things are as they are, because you accept them as they are. Stop accepting them and they will dissolve. Whatever you think about with desire or fear appears before you as real. (c71p343-344)

Prison

To know that you are a prisoner of your mind, that you live in an imaginary world of your own creation is the dawn of wisdom. (c83p426)

You suffer and see others suffer, but you don't respond. Look at yourself steadily — it is enough. The door that locks you in is also the door that lets you out. The "I am" is the door. Stay at it until it opens. As a matter of fact, it is open, only you are not at it. You are waiting at the non-existent painted doors which will never open. (c86p442)

Whatever the condition of your mind, in what way does it reflect on you? It is only your self-identification with your mind that makes you happy or unhappy. Rebel against your slavery to your mind; see your bonds as self-created and break the chains of attachment and revulsion. Keep in mind your goal of freedom until it dawns on you that you are already free and that freedom is not something in the distant future to be earned with painful efforts, but perennially one's own to be used! Liberation is not an acquisition but a matter of courage; the courage to believe that you are free already and to act on it. (c99p518)

Birth, Death and Reincarnation

[Death] is the change in the living process of a particular body. Integration ends and disintegration sets in. (c5p11)

[After death] Life remains. Consciousness needs a vehicle and an instrument for its manifestation. When life produces another body, another knower comes into being. In death only the body dies. Life does not, consciousness does not, reality does not. (c5p12)

Were you not present at your birth? Will you not be present at your death? Find him who is always present. Find him who was present at your birth and will witness your death. (c17p54-55)

Your mistake lies in your belief that you are born. You were never born nor will you ever die, but you believe that you were born at a certain date and place and that a particular body is your own. (c23p83)

Just as a sleeping man forgets all and wakes up for another day, or he dies and emerges into another life, so do the worlds of desire and fear dissolve and disappear. But the universal witness, the Supreme Self never sleeps and never dies. Eternally the Great Heart beats and at each beat a new universe comes into being. (c24p87)

[When somebody dies] nothing happens. Something becomes nothing. Nothing was; nothing remains. (c25p91)

Bodies are born and bodies die, but what is it to me? Bodies come and go in consciousness and consciousness itself has its roots in me. I am life and mine are mind and body. (c25p94)

What is birth and death but the beginning and ending of a stream of events in consciousness? (c34p147)

Birth and death are mere ideas. Birth is merely the idea: "I have a body." And death: "I have lost my body." (c35p153)

The idea "I am this body" dies [with the death of the body]; the witness does not. What [one] thinks himself to be before death he continues to be after death. His self-image survives. (c36p157)

There is life. There is no change in it, and no death. Death appears to be a change in time and space. Where there is neither time nor space, how can there be death? (c39p177)

By all means pray for the dead. It pleases them very much. They are flattered. (c41p184)

Imagine a big building collapsing. Some rooms are in ruins, some are intact. But can you speak of the space as ruined or intact? It is only the structure that suffered and the people who happened to live in it. Nothing happened to space itself. Similarly, nothing happens to life when forms break down and names are wiped out. The goldsmith melts down old ornaments to make new. Sometimes a good piece goes with the bad. He takes it in his stride, for he knows that no gold is lost. (c50p233)

Birth, Death and Reincarnation

[Life] is beyond time. Birth and death are but points in time. Life weaves eternally its many webs. The weaving is in time, but life itself is timeless. Whatever name and shape you give to its expressions, it is like the ocean — never changing, ever changing. (c54p254)

I am dead already. Physical death will make no difference in my case. I am timeless being. I am free of desire or fear because I do not remember the past, or imagine the future. Where there are no names and shapes, how can there be desire and fear? With desirelessness comes timelessness. I am safe, because what is *not* cannot touch what *is*. You feel unsafe because you imagine danger. Of course your body as such is complex and vulnerable and needs protection, but not you. Once you realize your own unassailable being, you will be at peace. (c55p259-260)

Your body is short of time, not you. Time and space are in the mind only. You are not bound. Just understand yourself — that itself is eternity. (c55p260)

[When one dies] according to his belief it happens. As life before death is but imagination, so is life after. The dream continues. (c56p261)

Before you were born you expected to live according to a plan which you yourself had laid down. Your own will was the backbone of your destiny. Karma shapes the circumstances; the attitudes are your own. Ultimately your character shapes your life and you alone can shape your character. (c56p266)

You can't help surviving! The real you is timeless and beyond birth and death. And the body will survive as long as it is needed. It is not important that it should live long. A full life is better than a long life. (c66p315)

It may seem vague to you, but if you think a little you will find that the mystical is most practical; for it makes your life creatively happy. Your consciousness is raised to a higher dimension from which you see everything much clearer and with greater intensity. You realize that the person you became at birth and will cease to be at death is temporary and false. You are not the sensual, emotional and intellectual person, gripped by desires and fears. Find out your real being. What am I? is the fundamental question of all philosophy and psychology. Go into it deeply. (c66p319)

The *jnani* [Self Realized one] knows neither birth nor death; existence and non-existence are the same to him. Nothing dies. The body is just imagined. There is no such thing. (c73p361)

Withdrawal, aloofness, letting go is death. To live fully, death is essential; every ending makes a new beginning. On the other hand, do understand that only the dead can die, not the living. That which is alive in you, is immortal. (c80p407)

A child was born; a man has died — just events in the course of time. What is seen may undergo many changes when the light of awareness is focused on it, but it is the object that changes, not the light. Plants grow in sunlight, but the sun does not grow. By themselves both the body and the witness are motionless, but when brought together in the mind, both appear to move. (c81p411)

Self Realization Diagram with Key Terms

For me the moment of death will be a moment of jubilation, not of fear. I cried when I was born and I shall die laughing. What change do you expect [at the moment of death]? When the film projection ends all remains the same as when it started. The state before you were born was also the state after death if you remember. It is only a question of tuning in the mind. It requires training of course. (c82p418)

It is changing that dies. The immutable neither lives nor dies; it is the timeless witness of life and death. You cannot call it dead, for it is aware. Nor can you call it alive, for it does not change. (c84p433)

No doubt, a drug that can affect your brain can also affect your mind, and give you all the strange experiences promised. But what are all the drugs compared to the drug that gave you this most unusual experience of being born, and living in sorrow and fear, in search of happiness which does not come or does not last. You should enquire into the nature of this drug and find an antidote. Birth, life, death — they are one. Find out what had caused them. Before you were born you were already drugged. What kind of drug was it? You may cure yourself of all diseases, but if you are still under the influence of the primordial drug, of what use are the superficial cures? (c86p443)

[Dying] may be beautiful and peaceful. Once you know that death happens to the body and not to you, you just watch your body falling off like a discarded garment. Human beings die every second, the fear and the agony of dying hangs over the world like a cloud. No wonder you too are afraid. But once you know that the body alone dies and not the continuity of memory and the sense of "I am" reflected in it, you are afraid no longer. (c90p464-465)

The desire for harmony and peace is ineradicable. But once it is fulfilled, the concern ceases and physical life becomes effortless and below the level of attention. Then, even in the body you are not born. To be embodied or bodiless is the same to you. You reach a point when nothing can happen to you. Without the body you cannot be killed; without possessions you cannot be robbed; without mind you cannot be deceived. There is no point where a desire or fear can hook on. As long as no change can happen to you, what else matters? (c90p469)

Reincarnation

Yes, there is [a causal link between the successive body-knowers or body-minds] something that may be called the memory body or causal body, a record of all that was thought, wanted and done. It is like a cloud of images held together. (c5p12)

What was born must die. Only the unborn is deathless. (c5p12)

How do you know that the same person re-appeared in the new body? A new body may mean a new person altogether. When there is the body, its peculiarities affect the person. Without the body we have the pure identity in the sense of "I am." But when you are reborn in a new body, where is the world formerly experienced? In the present body, is the old body merely an idea or is it a memory? Why play with ideas? Be content with what you are sure of. And the only thing you can be sure of is "I am." Stay with it, and reject everything else. This is Yoga. (c36p154-155)

Birth, Death and Reincarnation

The mind is both the actor and the stage. All is of the mind and you are not the mind. The mind is born and reborn, not you. (c36p156)

[The identity of the dead man] continues and yet it does not. All depends how you look at it. What is identity after all? Continuity in memory? Can you talk of identity without memory? Who identifies them? Somebody with a memory to register and compare. Don't you see that memory is the warp of your mental life. And identity is merely a pattern of events in time and space. Change the pattern and you have changed the man.

Identity, individuality, uniqueness — they are the most valuable aspects of the mind, yet of the mind only. "I am all there is" is an experience equally valid. The particular and the universal are inseparable. They are the two aspects of the nameless as seen from without and from within. (c36p156-157)

The idea, "I am this body" [dies with death]; the witness does not. What he thinks himself to be before death he continues to be after death. His self-image survives. (c36p157)

Until I met my Guru I knew so many things. Now I know nothing; for all knowledge is in dream only and not valid. I know myself and I find no life or death in me, only pure being — not being this or that, but just being. But the moment the mind drawing on its stock of memories begins to imagine, it fills the space with objects and time with events. As I do not know even this birth, how can I know past births? It is the mind that itself in movement, sees everything moving, and having created time, worries about the past and future. All the universe is cradled in consciousness which arises where there is perfect order and harmony. As all waves are in the ocean, so are all things physical and mental in awareness. Hence awareness itself is all important, not the content of it. Deepen and broaden your awareness of yourself and all the blessings will flow. (c56p261)

The scriptures say [there is reincarnation], but I know nothing about it. I know myself as I am; as I appeared or will appear is not within my experience. It is not that I do not remember. In fact there is nothing to remember. Reincarnation implies a reincarnating self. There is no such thing. The bundle of memories and hopes, called the "I", imagines itself existing everlastingly and creates time to accommodate its false eternity. To be, I need no past or future. All experience is born of imagination; I do not imagine, so no birth or death happens to me. Only those who think themselves born can think themselves re-born. You are accusing me of having been born — I plead not guilty! All exists in awareness and awareness neither dies nor is reborn. It is the changeless reality itself. (c56p262)

Those who claim to have selected their father and mother and decided how they are going to live their next life may know for themselves. I know for myself. I was never born. (c61p288)

Life is worthy of the name only when it reflects Reality in action. No university will teach you how to live so that when the time of dying comes, you can say: "I lived well; I do not need to live again." Most of us die wishing we could live again. So many mistakes committed, so much left undone. (c66p317)

Self Realization Diagram with Key Terms

It is in the nature of consciousness to survive its vehicles. It is like fire. It burns up the fuel, but not itself. Just like a fire can outlast a mountain of fuel, so does consciousness survive innumerable bodies. (c68p327)

You may die a hundred deaths without a break in the mental turmoil. Or you may keep your body and die only in the mind. The death of the mind is the birth of wisdom. (c73p362)

The memory of the past unfulfilled desires traps energy which manifests itself as a person. When its charge gets exhausted the person dies. Unfulfilled desires are carried over into the next birth. Self-identification with the body creates ever fresh desires; and there is no end to them unless this mechanism of bondage is clearly seen. It is clarity that is liberating, for you cannot abandon desire unless its causes and effects are clearly seen. I do not say that the same person is reborn. It dies and dies for good. But its memories remain and their desires and fears. They supply the energy for a new person. The real takes no part in it, but makes it possible by giving it the light. (c76p381)

To you the body is real, to me there is none. As you see me, I exist in your imagination only. Surely, you will see me again, if and when you need me. It does not affect me, as the Sun is not affected by sunrises and sunsets. Because it is not affected, it is certain to be there when needed. You are bent on knowledge, I am not. I do not have that sense of insecurity that makes you crave to know. I am curious like a child is curious. But there is no anxiety to make me seek refuge in knowledge. Therefore, I am not concerned whether I shall be reborn, or how long will the world last. These are questions born of fear. (c83p427)

One does not become a disciple by conversion, or by accident. There is usually an ancient link, maintained through many lives and flowering as love and trust, without which there is no discipleship. (c89p460)

Give attention and you will find that birth and death are one; that life pulsates between being and non-being, and that each needs the other for completeness. You are born to die and you die to be reborn. With detachment the fear goes, but not the fact. There is no compulsion [to be reborn]. You get what you want. You make your own plans and you carry them out. (c90p465)

What is born and reborn is not you. Let it happen, watch it happen. (c90p469)

The agony of dying is never pleasant to look at, but the dying man is rarely conscious. It is very much like sleep. For a time the person is out of focus and then it returns. The person, being a creature of circumstances, necessarily changes along with them, like the flame that changes with the fuel. Only the process goes on and on, creating time and space. (c90p470)

The Light of Truth

Yes, first hearing [the good news of enlightenment], then remembering, pondering and so on. We are on familiar ground. The man who heard the news becomes a Yogi. (c26p98)

The idea of enlightenment is of utmost importance. Just to know that there is such possibility, changes one's entire outlook. It acts like a burning match in a heap of saw dust. All the great teachers did nothing else. A spark of truth can burn up a mountain of lies. The opposite is also true; the sun of truth remains hidden behind the cloud of self-identification with the body. (c26p100-101)

The very hearing of [the good news of enlightenment] is a promise of enlightenment. The very meeting a Guru is the assurance of liberation. (c26p101)

The gospel of Self Realization, once heard, will never be forgotten. Like a seed left in the ground it will wait for the right season and sprout and grow into a mighty tree. (c40p182)

If you think it out carefully and brood over it for a long time, you will come to see the light of awareness in all its clarity and the world will fade out of your vision. It is like looking at a burning incense stick, you see the stick and the smoke first; when you notice the fiery point, you realize that it has the power to consume mountains of sticks and fill the universe with smoke. Timelessly the Self actualizes itself without exhausting its infinite possibilities. In the incense stick simile the stick is the body and the smoke is the mind. As long as the mind is busy with its contortions, it does not perceive its own source. The Guru comes and turns your attention to the spark within. By its very nature the mind is outward turned; it always tends to seek for the source of things among the things themselves; to be told to look for the source within is in a way the beginning of a new life. (c56p262)

[Perfection is the destiny] of all living beings — ultimately. The possibility becomes a certainty when the notion of enlightenment appears in the mind. Once a living being has heard and understood that deliverance is within his reach, he will never forget, for it is the first message from within. It will take root and grow and in due course take the blessed shape of the Guru. (c58p275)

Do understand that you are destined for enlightenment. Cooperate with your destiny, don't go against it, don't thwart it. Allow it to fulfill itself. (c65p311)

Once you say, "I want to find Truth," all your life will be deeply affected by it. All your mental and physical habits, feelings and emotions, desires and fears, plans and decisions will undergo a most radical transformation. If you are earnest, whatever way you choose will take you to your goal. It is the earnestness that is the decisive factor. [Earnestness] is the homing instinct which makes the bird return to its nest and the fish to the mountain stream where it was born. The seed returns to the earth when the fruit is ripe. (c66p313)

Without [Self Realization] you will be consumed by desires and fears, repeating themselves meaninglessly in endless suffering. Most of the people do not know that there can be an end to pain. But once they have heard the good news, obviously going beyond all strife and struggle is the most urgent task that can be. You know that you can be free and now it is up to you. Either

Self Realization Diagram with Key Terms

you remain forever hungry and thirsty, longing, searching, grabbing, holding, ever losing and sorrowing; or go out whole-heartedly in search of the state of timeless perfection to which nothing can be added, from which nothing can be taken away. In it all desires and fears are absent, not because they were given up, but because they have lost their meaning. (c69p331)

The person is of little use. It is deeply involved in its own affairs and is completely ignorant of its true being. Unless the witnessing consciousness begins to play on the person, and the person becomes the object of observation rather than the subject, realization is not feasible. It is the witness that makes realization desirable and attainable. The person by itself will not become the witness. It is like expecting a cold candle to start burning in the course of time. The person can stay in the darkness of ignorance forever unless the flame of awareness touches it. The Guru [lights the candle] — his words, his presence. Once the candle is lit, the flame will consume the candle. The person can stay in the darkness of ignorance forever unless the flame of awareness touches it. Once the candle is lit, the flame will consume the candle. The beneficiary is not the person. Just like the candle does not increase by burning. (c73p357)

Before the spark [desire for Truth] is lit there is no witness to perceive the difference [between the person and the witness]. The person may be conscious, but is not aware of being conscious. It is completely identified with what it thinks and feels and experiences. The darkness is its own creation. When the darkness is questioned, it dissolves. The desire to question is planted by the Guru. The difference between the person and the witness is as between not knowing and knowing oneself. (c73p358)

The very desire to be ready means the Guru has come and the flame is lighted. It may be a stray word, or a page in a book; the Guru's grace works mysteriously. (c73p358)

The innermost light, shining peacefully and timelessly in the heart, is the real Guru. All others merely show the way. (c75p372)

Yoga is the science and the art of self-liberation through self-understanding. The problem is universal — suffering and the ending of suffering. The same urge that seeks birth, happiness and death shall seek understanding and liberation. It is like a spark of fire in a cargo of cotton. You may not know about it, but sooner or later the ship will burst into flames. Liberation is a natural process and in the long run, inevitable. But it is within your power to bring it into the now. (c91p473-474)

Whole World

Purpose: SELF Realization

The mind must have a purpose. To encourage it to free itself from the unreal it is promised something in return. In reality, there is no need of purpose. Being free from the false is good in itself, it wants no reward. It is just like being clean — which is its own reward. The reward of Self Knowledge is freedom from the personal self. (c73p360)

You are what you are timelessly, but of what use is it to you unless you know it and act on it? Your begging bowl may be of pure gold, but as long as you do not know it, you are a pauper. You must know your inner worth and trust it and express it in the daily sacrifice of desire and fear. (c98p508)

Whole World

The real world is beyond the mind's ken; we see it through the net of our desires, divided into pleasure and pain, right and wrong, inner and outer. To see the universe as it is, you must step beyond the net. (c4p10)

My world is real, true as it is perceived, while yours appears and disappears according to the state of your mind. Your world is something alien, and you are afraid of it. My world is myself. I am at home. (c7p17)

My world is an open world, common to all, accessible to all. In my world there is community, insight, love, real quality; the individual is the total, the totality is in the individual. All are one and the One is all. (c7p17)

I know there is a world which includes this body and this mind, but I do not consider them to be more “mine” than other minds and bodies. They are there in time and space, but I am timeless and spaceless. (c13p35)

To realize the Eternal is to become the Eternal, the whole, the universe with all it contains. Every event is the effect and the expression of the whole and is in fundamental harmony with the whole. All response from the whole must be right, effortless and instantaneous. (c17p54)

Love of the self in you is for the self in all. The two are one. The consciousness in you and the consciousness in me, apparently two, really one, seek unity, and that is love. (c21p70)

Being nothing, I am all. Everything is me, everything is mine. (c24p87)

Reality can neither be proved nor disproved. Within the mind you cannot; beyond the mind you need not. In the real, the question "what is real?" does not arise. The manifested (*saguna*) and unmanifested (*nirguna*) are not different [separate]. I am all. As myself all is real. Apart from me, nothing is real. (c25p94)

Self Realization Diagram with Key Terms

How different [is the world] when you can see it as it is; not through the screen of desire and fear. (c61p286)

Shared Being

The impersonal is real, the personal appears and disappears. "I am" is the impersonal Being. "I am this" is the person. The person is relative, pure Being is fundamental. (c21p71)

I am all. As myself all is real. Apart from me, nothing is real. (c25p94)

When you have understood that all existence in separation and limitation is painful, and when you are willing and able to live integrally in oneness with all life as pure being, you have gone beyond all need of help. (c34p146)

Therefore find yourself, for in finding that you find all. Everybody is glad to be. But few know the fullness of it. You come to know by dwelling in your mind on "I am," "I know," "I love" — with the will of reaching the deepest meaning of these words. (c51p241)

What I am, you are, and what you are — I am. The "I am" is common to us all; beyond the "I am" there is the immensity of light and love. We do not see it because we look elsewhere. I can only point at the sky; seeing of the star is your own work. Some take more time before they see the star, some take less. It depends on the clarity of their vision and their earnestness in search. (c89p460)

The Universal Body

Even to say that you are not the body is not quite true. In a way you are all the bodies, hearts and minds and much more. (c1p2)

All there is, is me, all there is, is mine. Before all beginnings, after all endings — I am. All has its being in me, in the "I am" that shines in every living being. (c7p15)

My world is myself. I am at home. In my world there is community, insight, love, real quality; the individual is the total, the totality is in the individual. All are one and the One is all. No, [my world is not full of things and people] it is full of myself. (c7p17)

As the universe is the body of the mind, so is consciousness the body of the Supreme. [The Supreme] is not conscious, but it gives rise to consciousness. (c13p36)

The moment you know your real being, you are afraid of nothing. Death gives freedom and power. To be free in the world, you must die to the world. Then the universe is your own, it becomes your body, an expression and a tool. (c33p139)

Identity, individuality, uniqueness — they are the most valuable aspects of the mind, yet of the mind only. "I am all there is" is an experience equally valid. The particular and the universal are inseparable. They are the two aspects of the nameless as seen from without and from within. (c36p156)

Whole World

The body appears in your mind, your mind is the content of your consciousness; you are the motionless witness of the river of consciousness which changes eternally without changing you in any way. Your own changelessness is so obvious that you do not notice it. Have a good look at yourself and all these misapprehensions and misconceptions will dissolve. Just as all the little watery lives are in water and cannot be without water, so all the universe is in you and cannot be without you. (c44p199)

Even to say, "I am the world, the world is me," is a sign of ignorance. But when I keep in mind and confirm in life my identity with the world, a power arises in me which destroys the ignorance, burns it up completely. (c44p199)

You are universal. You need not and you cannot become what you are already. Only cease imagining yourself to be the particular. (c45p206)

The ultimate value of the body is that it serves to discover the cosmic body, which is the universe in its entirety. As you realize yourself in manifestation, you keep on discovering that you are ever more than what you have imagined. (c58p274)

I make no distinction between the body and the universe. Each is the cause of the other; each is the other, in truth. But I am out of it all. (c61p288)

Your own little body too is full of mysteries and dangers, yet you are not afraid of it, for you take it as your own. What you do not know is that the entire universe is your body and you need not be afraid of it. You may say you have two bodies; the personal and the universal. The personal comes and goes; the universal is always with you. The entire creation is your universal body. You are so blinded by what is personal, that you do not see the universal.

This blindness will not end by itself — it must be undone skillfully and deliberately. When all illusions are understood and abandoned, you reach the error-free and perfect state in which all distinctions between the personal and the universal are no more.

You are [eternal and all-pervading]. As you dive deep into yourself in search of your true nature, you will discover that only your body is small and only your memory is short; while the vast ocean of life is yours.

The sense of identity pervades the universal. Search and you shall discover the Universal Person, who is yourself and infinitely more. Begin by realizing that the world is in you, not you in the world.

Your personal body is a part in which the whole is wonderfully reflected. But you have also a universal body. You cannot even say that you do not know it because you see and experience it all the time. Only you call it "the world" and are afraid of it. Your little body is full of mysteries and wonders which you do not know. There also science is your only guide. Both anatomy and astronomy describe you.

Knowing yourself as the dweller in both the bodies [personal and universal] you will disown nothing. The entire universe will be your concern; every living thing you will love and help most tenderly and wisely. There will be no clash of interests between you and others. All exploitation

will cease absolutely. Your every action will be beneficial; every movement will be a blessing. (c65p308-309)

What is it to be universal — not as a concept, but as a way of life? Not to separate, not to oppose, but to understand and love whatever contacts you is living universally. To be able to say truly, "I am the world, the world is me. I am at home in the world, the world is my own. Every existence is my existence, every consciousness is my consciousness, every sorrow is my sorrow and every joy is my joy" — this is universal life. Yet, my real being, and yours too, is beyond the universe and, therefore, beyond the categories of the particular and the universal. (c66p318)

When you are bound by the illusion "I am this body," you are merely a point in space and a moment in time. When the self-identification with the body is no more, all space and time are in your mind which is a mere ripple in consciousness, which is awareness reflected in nature. Awareness and matter are the active and the passive aspects of pure being which is in both and beyond both. Space and time are the body and the mind of the universal existence. My feeling is that all that happens in space and time happens to me, that every experience is my experience, every form is my form. What I take myself to be becomes my body, and all that happens to that body becomes my mind. But at the root of the universe there is pure awareness, beyond space and time, here and now. Know it to be your real being and act accordingly. (c93p483-484)

The World is Myself

All is myself — can't I help myself? I do not identify myself with anybody in particular, for I am all — both the particular and the universal. (c24p88)

When you know beyond all doubt that the same life flows through all that is and you are that life, you will love all naturally and spontaneously. When you realize the depth and fullness of your love of yourself, you know that every living being and the entire universe are included in your affection. (c46p213)

Of course we live in one world. Only I see it as it is, while you don't. You see yourself in the world, while I see the world in myself. To you, you get born and die; while to me, the world appears and disappears. Our world is real, but your view of it is not. There is no wall between us, except the one built by you. There is nothing wrong with the senses; it is your imagination that misleads you. It covers up the world as it is with what you imagine it to be — something existing independently of you and yet closely following your inherited or acquired patterns. There is a deep contradiction in your attitude which you do not see, and which is the cause of sorrow. You cling to the idea that you were born into a world of pain and sorrow; I know that the world is a child of love, having its beginning, growth and fulfillment in love. But I am beyond love even. (c56p264)

The totality of conscious experiences is nature. As a conscious self you are a part of nature. As awareness, you are beyond. Seeing nature as mere consciousness is awareness. As an "I am" you are the river flowing between the banks of the body. But you are also the source and the ocean and the clouds in the sky. Wherever there is life and consciousness, you are. Smaller than the smallest, bigger than the biggest, you are; while all else appears. (c79p403)

Matter and mind are not separate; they are aspects of one energy. Look at the mind as a function of matter and you have science; look at matter as the product of the mind and you have religion. Neither [matter nor mind] comes first; for neither appears alone. Matter is the shape, mind is the name. Together they make the world. Pervading and transcending is Reality: Pure Being—Awareness—Bliss, your very essence. (c80p405)

When you realize that all is in your mind and that you are beyond the mind, that you are truly alone; then all is you. (c88p457)

In the mirror of your mind images appear and disappear. The mirror remains. Learn to distinguish the immovable in the movable, the unchanging in the changing, till you realize that all differences are in appearance only and oneness is a fact. This basic identity — you may call God, Brahman, or the matrix, the words matters little — is the realization that all is one. Once you can say with confidence born from direct experience, "I am the world, the world is myself," you are free from desire and fear on one hand, and become totally responsible for the world on the other. (c96p496)

The feeling "I am the world, the world is myself" becomes quite natural; once it is established, there is just no way of being selfish. To be selfish means to covet, acquire, accumulate on behalf of the part against the whole. (c98p511)

The World is a Play — A Passing Show

My life is a succession of events, just like yours. Only I am detached and see the passing show as a passing show. (c2p4)

A man who moves with the earth will necessarily experience days and nights. He who stays with the sun will know no darkness. My world is not yours. As I see it, you all are on a stage performing. There is no reality about your comings and goings. And your problems are so unreal! (c21p73)

Your personal universe does not exist by itself. It is merely a limited and distorted view of the real. It is not the universe that needs improving, but your way of looking. [Your personal universe] is a stage on which a world drama is being played. The quality of the performance is all that matters; not what the actors say and do, but how they say and do it. You take it too seriously. What is wrong with play? Sportsmen seem to make tremendous efforts: yet their sole motive is to play and display. (c25p95)

Listen, remember and understand — the mind is both the actor and the stage. All is of the mind and you are not the mind. The mind creates the world and all the wonderful variety of it. Just like in a good play you have all sorts of characters and situations, so you need a little of everything to make a world. [Nobody suffers in a play] unless one identifies himself with it. Don't identify yourself with the world and you will not suffer. Either see the world as a play or work at it with all your might. Or both. (c36p156)

If you stand aloof as observer only, you will not suffer. You will see the world as a show. A most entertaining show indeed. (c76p380)

Self Realization Diagram with Key Terms

To know the picture as the play of light on the screen, gives freedom from the idea that the picture is real. (c77p388)

You are like the man in the cinema house, laughing and crying with the picture, though knowing fully well that he is all the time in his seat and the picture is but the play of light. It is enough to shift attention from the screen to oneself to break the spell. (c77p389)

When you are alive and conscious, but no longer self-conscious, you are not a person anymore. During the waking hours you are as if on the stage playing a role; but what are you when the play is over? You are what you are. What you were before the play began you remain when it is over. Look at yourself as performing on the stage of life. The performance may be splendid or clumsy, but you are not in it, you merely watch it with interest and sympathy of course, but keeping in mind all the time that you are only watching while the play of life is going on. (c86p448)

Once you realize that there is nothing in this world you can call your own, you look at it from the outside as you look at a play on the stage, or a picture on the screen, admiring and enjoying, but really unmoved. (c94p485)

Awakening

I did enter your dreamlike state to tell you, "Stop hurting yourself and others, stop suffering, wake up." You will. It may take some time. When you shall begin to question your dream, awakening will be not far away. (c21p73-74)

I would be very happy to have you back home. Really glad to see you out of this foolishness of thinking that you were born and will die, that you are a body displaying a mind and all such nonsense. In my world nobody is born and nobody dies. Some people go on a journey and come back, some never leave. What difference does it make since they travel in dream lands, each wrapped up in his own dream? Only the waking up is important. It is enough to know the "I am" as reality and also love. (c40p182)

My intention to wake you up is the link [between dreams]. My heart wants you awake. I see you suffer in your dream and I know that you must wake up to end your woes. When you see your dream as a dream, you wake up. But in your dream itself I am not interested. It is enough for me to know that you must wake up. You need not bring your dream to a definite conclusion, or make it noble, happy or beautiful; all you need is to realize that you are dreaming. Stop imagining, stop believing. See the contradictions, the incongruities, the falsehood and the sorrow of the human state, the need to go beyond. Within the immensity of space floats a tiny atom of consciousness, and in it the entire universe is contained.

In the dream you love some and not others. On waking up you find you are love itself, embracing all. Personal love, however intense and genuine, invariably binds; love in freedom is love of all. When you are love itself, you are beyond time and numbers. In loving one you love all, in loving all, you love each. One and all are not exclusive. (c55p258)

I am offering you exactly what you need — awakening. You are not hungry and you need no bread. You need cessation, relinquishing, disentanglement. What you believe you need is not what you need. Your real need I know, not you. You need to return to the state in which I am —

your Natural State. Anything else you may think of is an illusion and an obstacle. Believe me; you need nothing except to be what you are. You imagine you will increase your value by acquisition. It is like gold imagining that an addition of copper will improve it. Elimination and purification, renunciation of all that is foreign to your nature is enough. All else is vanity. (c67p321)

[The Immutable] alone is. But in your present state it is of no use to you. Just like the glass of water near your bed is of no use to you when you dream you are dying of thirst in a desert. I am trying to wake you up, whatever your dream. Don't feel lost. I only say that to find the immutable and blissful you must give up your hold on the mutable and painful. (85p439)

Enlightenment

The idea of enlightenment is of utmost importance. Just to know that there is such a possibility changes one's entire outlook. It acts like a burning match in a heap of saw dust. All the great teachers did nothing else. A spark of truth can burn up a mountain of lies. The opposite is also true. The sun of truth remains hidden behind the cloud of self-identification with the body. (c26p100-101)

There is no need of a way out [of your dream]! Don't you see that a way out is also a part of the dream? All you have to do is to see the dream as dream. Wherever it leads you, it will be a dream. The very idea of going beyond the dream is illusory. Why go anywhere? Just realize that you are dreaming a dream you call the world, and stop looking for ways out. The dream is not your problem. Your problem is that you like one part of your dream and not another. Love all, or none of it, and stop complaining. When you have seen the dream as a dream, you have done all that needs be done. (c29p117)

"The highest gift is the gospel of enlightenment," my Guru used to say. You are right, enlightenment is the highest good. Once you have it, nobody can take it away from you. (c41p185)

Any [spiritual practice] you do for the sake of enlightenment takes you nearer. Anything you do without remembering enlightenment puts you off. But why complicate? Just know that you are above and beyond all things and thoughts. What you want to be, you are it already. Keep it in mind. (c41p185)

You cannot know yourself through bliss alone, for bliss is your very nature. You must face the opposite, what you are not, to find enlightenment. (c64p306)

Do understand that you are destined for enlightenment. Cooperate with your destiny, don't go against it, don't thwart it. Allow it to fulfill itself. (c65p311)

Reality is common to all. Only the false is personal. Ambition is personal, liberation is from the personal. In liberation both the subject and the object of ambition are no longer. Earnestness is not a yearning for the fruits of one's endeavors. It is an expression of an inner shift of interest away from the false, unessential, the personal. (c88p455-456)

Self Realization Diagram with Key Terms

There is a power in the universe working for enlightenment and liberation. We call it *Sadashiva* who is ever present in the hearts of men. It is the unifying factor. Unity — liberates. Freedom — unites. Ultimately nothing is mine or yours; everything is ours. Just be one with yourself and you will be one with all at home in the entire universe. (c89p462)

School: Yoga — Spiritual Practice

Yoga — Spiritual Practice

Purpose: SELF Realization

The entire purpose of a clean and well-ordered life is to liberate man from the thrall of chaos and the burden of sorrow. (c12p33)

In the case of a beginner, the practice of Yoga is often deliberate and requires great determination. But those who are practicing sincerely for many years are intent on Self Realization all the time, whether conscious of it or not. Unconscious *sadhana* [spiritual practice] is most effective, because it is spontaneous and steady. What a man appears to do or not to do is often deceptive. His apparent lethargy may be a gathering of strength. The causes of our behavior are very subtle. One must not be quick to condemn, nor even to praise. Remember that Yoga is the work of the inner self on the outer self. All that the outer does is merely in response to the inner. (c22p74)

Weak desires can be removed by introspection and meditation, but strong, deep-rooted ones must be fulfilled and their fruits, sweet or bitter, tasted. (c26p97)

[The good news of enlightenment will bring about a transformation]. First hearing, then remembering, pondering and so on. The man who heard the news becomes a Yogi. (c26p98)

There can be no defeat in Yoga. This battle is always won, for it is a battle between the true and the false. The false has no chance. There is no question of failure, neither in the short run nor in the long. It is like travelling a long and arduous road in an unknown country. Of all the innumerable steps there is only the last that brings you to your destination. Yet you will not consider all previous steps as failures. Each brought you nearer to your goal, even when you had to turn back to by-pass an obstacle. In reality each step brings you to your goal, because to be always on the move, learning, discovering, and unfolding is your eternal destiny. Living is life's only purpose. The Self does not identify itself with success or failure — the very idea of becoming this or that is unthinkable. The Self understands that success and failure are relative and related, that they are the very warp and weft of life. Learn from both and go beyond. If you have not learned, repeat.

[Learn] to live without self-concern. For this you must know your own true being (*swarupa*) as indomitable, fearless, and ever victorious. Once you know with absolute certainty that nothing can trouble you but your own imagination, you come to disregard your desires and fears, concepts and ideas and live by truth alone.

Nobody ever fails in Yoga. It is all a matter of the rate of progress. It is slow in the beginning and rapid in the end. When one is fully matured, realization is explosive. It takes place spontaneously, or at the slightest hint. The quick is not better than the slow. Slow ripening and rapid flowering alternate. Both are natural and right.

Self Realization Diagram with Key Terms

Yet, all this is so in the mind only. As I see it, there is really nothing of the kind. In the great mirror of consciousness images arise and disappear and only memory gives them continuity. And memory is material, destructible, perishable, transient. On such flimsy foundations we build a sense of personal existence, vague, intermittent, dream-like. This vague persuasion: "I-am-so-and-so" obscures the changeless state of pure awareness and makes us believe that we are born to suffer and to die.

There is progress all the time. Everything contributes to progress. But this is the progress of ignorance. The circles of ignorance may be ever widening, yet it remains bondage all the same — [therefore the need of Yoga]. In due course a Guru appears to teach and inspire us to practice Yoga and a ripening takes place as a result of which the immemorial night of ignorance dissolves before the rising sun of wisdom. But in reality nothing happened. The sun is always there, there is no night to it; the mind blinded by the "I am the body" idea spins out endlessly its thread of illusion.

Even effort is a part of it. When ignorance becomes obstinate and hard, and the character gets perverted, effort and the pain of it become inevitable. In complete obedience to nature there is no effort. The seed of spiritual life grows in silence and in darkness until its appointed hour. (c29p112-114)

Yoga is not an attribute of the mind, nor is it a state of mind. (c34p142)

You call it brain-washing; I call it Yoga — leveling up all the mental ruts. You must not be compelled to think the same thoughts again and again. Move on! (c37p161)

Any [spiritual practice] you do for the sake of enlightenment takes you nearer. Anything you do without remembering enlightenment puts you off. But why complicate? Just know that you are above and beyond all things and thoughts. What you want to be, you are it already. Keep it in mind. (c41p185)

Theoretically, all approaches are good. In practice and at a given moment you proceed by one road only. Sooner or later you are bound to discover that if you really want to find, you must dig at one place only; within. Neither your body nor mind can give you what you seek; being and knowing your Self, and the great peace that comes with it. (c44p202)

A general longing for liberation is only the beginning; to find the proper means and use them is the next step. The seeker has only one goal in view: to find his own true being. Of all desires it is the most ambitious, for nothing and nobody can satisfy it; the seeker and the sought are one and the search alone matters. (c48p223)

Diversity without separateness is the ultimate that the mind can touch. Beyond that all activity ceases because in it all goals are reached and all purposes fulfilled. The Supreme State is universal, here and now; everybody already shares in it. It is the state of being — knowing and liking. Who does not like to be, or does not know his own existence? But we take no advantage of this joy of being conscious; we do not go into it and purify it of all that is foreign to it. This work of mental self-purification, the cleansing of the psyche, is essential. Just as a speck in the eye by causing inflammation may wipe out the world, so the mistaken idea, "I am the body-mind" causes self-concern which obscures the universe. It is useless to fight the sense of being a

limited and separate person unless the roots of it are laid bare. Selfishness is rooted in the mistaken ideas of oneself. Clarification of the mind is Yoga. (c49p231)

What is your procedure for clearing the mind of the unnecessary? What are your means, your tools for the purification of the mind? (c51p236)

The entire universe is your Guru. You learn from everything if you are alert and intelligent. Were your mind clear and your heart clean, you would learn from every passerby. (c58p274)

When the mind merges in the Self, the body presents no problems. It remains what it is; an instrument of cognition and action, the tool and the expression of the creative fire within. The ultimate value of the body is that it serves to discover the cosmic body which is the universe in its entirety. As you realize yourself in manifestation, you keep on discovering that you are ever more than what you have imagined. (c58p274-275)

It is in the very structure of the universe that the higher can be had only through the freedom from the lower. Look at it in terms of awareness. Wider and deeper consciousness is higher. All that lives, works for protecting, perpetuating and expanding consciousness. This is the world's sole meaning and purpose. It is the very essence of Yoga; ever raising the level of consciousness, discovering new dimensions with their properties, qualities and powers. In that sense the entire universe becomes a School of Yoga. (c58p275)

What else [are we concerned with but the redemption of the mind?] The mind goes astray, the mind returns home. Even the word "astray" is not proper. The mind must know itself in every mood. Nothing is a mistake unless repeated. (c58p275)

The auto-suggestion is in full swing now when you think yourself to be a person caught between good and evil. What I am asking you to do is to put an end to it, to wake up and see things as they are. (c72p350)

It is not the person that is doing *sadhana* [spiritual practice]. The person is in unrest and resistance to the very end. It is the witness that works on the person, on the totality of its illusions, past, present and future. (c73p358)

The effect [of the teachings] need not necessarily be an experience. It can be a change in character, in motivation, in relationship to people and one's self. Trances and visions induced by words or drugs, or any other sensory or mental means are temporary and inconclusive. The truth of what is said here is immovable and everlasting. And the proof of it is in the listener, in the deep and permanent changes in his entire being. It is not something he can doubt, unless he doubts his own existence which is unthinkable. When my experience becomes your own experience also, what better proof do you want? (c73p359)

The mind must have a purpose. To encourage it to free itself from the unreal it is promised something in return. In reality, there is no need of purpose. Being free from the false is good in itself, it wants no reward. It is just like being clean — which is its own reward. The reward of Self Knowledge is freedom from the personal self. (c73p360)

Self Realization Diagram with Key Terms

[Q: The Absolute, peace, bliss, eternity, immortality, freedom from pain and fear: Is it attainable? Is it real?] You are like a child that says, "Prove that the sugar is sweet then only I shall have it." The proof of the sweetness is in the mouth not in the sugar. To know it is sweet, you must taste it, there is no other way. Of course, you begin by asking, "Is it sugar? Is it sweet?" and you accept my assurance until you taste it. Then only all doubts dissolve and your knowledge becomes first hand and unshakable. I do not ask you to believe me. Just trust me enough to begin with. Every step proves or disproves itself. You seem to want the proof of truth to precede truth. And what will be the proof of the proof?

You see, you are falling into a regress. To cut it you must put a stop to asking for proofs and accept something as true for a moment only. It does not really matter what it is. It may be God, or me, or your own self. In each case you accept something or somebody unknown as true. Now, if you act on the truth you have accepted, even for a moment, very soon you will be brought to the next step. It is like climbing a tree in the dark — you can get hold of the next branch only when you are perched on the previous one. In science it is called the experimental approach. To prove a theory you carry out an experiment according to the operational instructions left by those who have made the experiment before you. In spiritual search the chain of experiments one has to make is called Yoga. (c74p366-367)

All the paths take you to the purification of the mind. The impure mind is opaque to truth; the pure mind is transparent. Truth can be seen through it easily and clearly. (c74p367)

There can be no causal connection between [spiritual] practice and wisdom. But the obstacles to wisdom are deeply affected by practice. Wrong ideas and desires lead to wrong actions, causing dissipation and weakness of mind and body. The discovery and abandonment of the false remove what prevents the real from entering the mind. (c76p379)

[The signs of progress in spiritual life are] freedom from anxiety; a sense of ease and joy; deep peace within and abundant energy without. (c89p461-462)

You are quite satisfied with pleasures. There is no place for happiness. Empty your cup and clean it. It cannot be filled otherwise. Others can give you pleasure, but never happiness. Real happiness flows from within. What is Yoga after all, but seeking lasting happiness within? (c91p473)

Yoga is the science and art of self-liberation through self-understanding. The problem is universal — suffering and the ending of suffering. The same urge that seeks birth, happiness and death shall seek understanding and liberation. It is like a spark of fire in a cargo of cotton. You may not know about it, but sooner or later the ship will burst in flames. Liberation is a natural process and in the long run, inevitable. But it is within your power to bring it into the now. (c91p473-474)

In each [school of Yoga], one can progress up to the point when all desire for progress must be abandoned to make further progress possible. Then all schools are given up, all effort ceases; in solitude and darkness the last step is made which ends ignorance and fear for ever. (c92p477)

Sadhana [spiritual practice] is only a vessel and it must be filled to the brim with earnestness which is but love in action. For nothing can be done without love. (c93p482-483)

The search for reality is the most dangerous of all undertakings for it will destroy the world in which you live. But if your motive is love of truth and life, you need not be afraid. (c96p495)

Intense and methodical investigation into one's mind is Yoga. (c97p503)

You are what you are timelessly, but of what use is it to you unless you know it and act on it? Your begging bowl may be of pure gold, but as long as you do not know it, you are a pauper. You must know your inner worth and trust it and express it in the daily sacrifice of desire and fear. (c98p508)

Wonder is the dawn of wisdom. To be steadily and consistently wondering is *sadhana* [spiritual practice]. (c101p534)

Nisarga Yoga

Nisarga: Natural, innate, inborn. (aIII, p545)

Establish yourself firmly in the awareness of "I am." (c16p53)

A life lived thoughtfully in full awareness is by itself *Nisarga Yoga*. Living in spontaneous awareness, consciousness of effortless living, being fully interested in one's life — all this is implied. (c26p99)

Meet your own self. Be with your own self, listen to it, obey it, cherish it, keep it in mind ceaselessly. You need no other guide. As long as your urge for truth affects your daily life, all is well with you. Live your life without hurting anybody. Harmlessness is a most powerful form of Yoga and it will take you speedily to your goal. This is what I call *Nisarga Yoga*, the Natural Yoga. It is the art of living in peace and harmony, in friendliness and love. The fruit of it is happiness, uncaused and endless. Turn within and you will come to trust yourself. As in everything else, confidence comes with experience. (c38p173)

When I say remember "I am" all the time, I mean, "come back to it repeatedly." No particular thought can be mind's natural state, only silence. Not the idea of silence, but silence itself. When the mind is in its natural state, it reverts to silence spontaneously after every experience or, rather, every experience happens against the background of silence. Now, what you have learned here becomes the seed. You may forget it — apparently. But it will live and in due season sprout and grow and bring forth flowers and fruits. All will happen by itself. You need not do anything, only don't prevent it. (c51p242)

The very fact of observation alters the observer and the observed. After all, what prevents the insight into one's true nature is the weakness and obtuseness of the mind, and its tendency to skip the subtle and focus on the gross only. When you follow my advice and try to keep your mind on the notion of "I am" only, you become fully aware of your mind and its vagaries. Awareness, being lucid harmony (*sattva*) in action, dissolves dullness and quiets the restlessness of the mind, and gently but steadily changes its very substance. This change need not be spectacular; it may be hardly noticeable; yet it is a deep and fundamental shift from darkness to light, from inadvertence to awareness. (c58p271-272)

For this keep steadily in the focus of consciousness the only clue you have: your certainty of being. Be with it, play with it, ponder over it, delve deeply into it till the shell of ignorance breaks open and you emerge into the realm of reality. (c58p272)

Who is unwell, you or the body? Yesterday you felt well. What felt well? You were glad when the body was well and you are sad when the body is unwell. Who is glad one day and sad the next? And who knows the variable mind? The mind is the knower. Who knows the knower?

The mind is discontinuous. Again and again it blanks out, like in sleep or swoon, or distraction. There must be something continuous to register discontinuity. Memory is always partial, unreliable and evanescent. It does not explain the strong sense of identity pervading consciousness, the sense "I am." Find out what is at the root of it. While looking with the mind,

you cannot go beyond it. To go beyond, you must look away from the mind and its contents. All directions are within the mind! I am not asking you to look in any particular direction.

Just look away from all that happens in your mind and bring it to the feeling "I am." The "I am" is not a direction. It is the negation of all direction. Ultimately even the "I am" will have to go, for you need not keep on asserting what is obvious. Bringing the mind to the feeling "I am" merely helps in turning the mind away from everything else.

When the mind is kept away from its preoccupations it becomes quiet. If you do not disturb this quiet and stay in it, you find that it is permeated with a light and a love you have never known; and yet you recognize it at once as your own nature. Once you have passed through this experience, you will never be the same again; the unruly mind may break its peace and obliterate its vision; but it is bound to return, provided the effort is sustained; until the day when all bonds are broken, delusions and attachments end, and life becomes supremely concentrated in the present. The mind is no more. There is only love in action. There will be no fear. (c65p307-308)

When you are infected with the "I-am-the-body" virus a whole universe springs into being. But when you have had enough of it, you cherish some fanciful ideas about liberation and pursue lines of action totally futile. You concentrate, you meditate, you torture your mind and body, you do all sorts of unnecessary things, but you miss the essential point which is the elimination of the person. If you believe [you need to pray and meditate], go on. To me, all delay is a waste of time. You can skip all the preparation and go directly for the ultimate search within. Of all the Yogas it is the simplest and the shortest. (c71p347)

I am trying to describe the state before the "I am" arose, but the state itself being beyond the mind and language is indescribable. The words "I am" itself is the bridge. Remember it, think of it, explore it, go round it, look at it from all directions, dive into it with earnest perseverance. Endure all delays and disappointments till suddenly the mind turns round away from the words towards the reality beyond the words. It is like trying to find a person knowing his name only. A day comes when your enquiries bring you to him and the name becomes reality. Words are valuable, for between the word and its meaning there is a link, and if one investigates the word assiduously, one crosses beyond the concept into the experience at the root of it. As a matter of fact, such repeated attempts to go beyond the words is called meditation. *Sadhana* [spiritual practice] is but a persistent attempt to cross over from the verbal to the non-verbal. The task seems hopeless until suddenly all becomes clear and simple and so wonderfully easy. (c85p435)

Try to be, only to be. The all-important word is "try." Allot enough time daily for sitting quietly and trying, just trying to go beyond the personality with its addictions and obsessions. Don't ask how, it cannot be explained. You just keep on trying until you succeed. If you persevere there can be no failure. What matters supremely is sincerity, earnestness. You must really have had surfeit of being the person you are, now see the urgent need of being free of this unnecessary self-identification with a bundle of memories and habits. Steady resistance against the unnecessary is the secret of success. After all, you are what you are every moment of your life, but you are never conscious of it, except, maybe at the point of awakening from sleep. All you need is to be aware of being, not as a verbal statement, but as an ever-present fact. The awareness that "you are," will open your eyes to what you are. It is all very simple. First of all, establish a constant contact with your self; be with yourself all the time. Into self-awareness all blessings flow. Begin as a center of observation, deliberate cognizance, and grow into a center of

Self Realization Diagram with Key Terms

love in action. "I am" is a tiny seed which will grow into a mighty tree — quite naturally, without a trace of effort. (c98p509-510)

Meditation

The primary purpose of meditation is to become conscious of and familiar with our inner life. The ultimate purpose is to reach the source of life and consciousness. (c6p13)

Seeing the false as false is meditation. This must go on all the time. Deliberate daily exercise in discrimination between the true and the false, and renunciation of the false is meditation. There are many kinds of meditation to begin with, but they all merge finally into one. (c16p52)

Meditation will help you to find your bonds, loosen them, untie them and cast your moorings. When you are no longer attached to anything, you have done your share. (c17p54)

As long as you allow yourself an abundance of moments of peace, you can safely practice your most honorable profession. These moments of inner quiet will burn out all obstacles without fail. Don't doubt its efficacy. Try it. (c47p217)

As long as you are a beginner certain formalized meditations or prayers may be good for you. But for a seeker for reality there is only one meditation — the rigorous refusal to harbor thoughts. To be free from thoughts is itself meditation. You begin by letting thoughts flow and watching them. The very observation slows down the mind till it stops altogether. Once the mind is quiet, keep it quiet. Don't get bored with peace, be in it, and go deeper into it. Experiment anew; don't go by past experience. Watch your thoughts and watch yourself watching the thoughts. The state of freedom from all thoughts will happen suddenly and by the bliss of it you shall recognize it. (c48p224-225)

You must think it all out for yourself; become yourself the object of your meditation. The effort to understand yourself is Yoga. Be a Yogi, give your life to it, brood, wonder, search till you come to the root of error and to the truth beyond the error.

Meditation is a deliberate attempt to pierce into the higher states of consciousness and finally go beyond. The art of meditation is the art of shifting the focus of attention to ever subtler levels without losing one's grip on the levels left behind. In a way it is like having death under control. One begins with the lowest levels: social circumstances, customs and habits; physical surroundings, the posture and the breathing of the body, the senses, their sensations and perceptions; the mind, its thoughts and feelings; until the entire mechanism of personality is grasped and firmly held. The final stage of meditation is reached when the sense of identity goes beyond "I-am-so-and-so," beyond "so-I-am," beyond "I-am-the-witness-only," beyond "there-is," beyond all ideas into the impersonally personal pure being. But you must be energetic when you take to meditation. It is definitely not a part-time occupation.

Limit your interests and activities to what is needed for you and your dependents' barest needs. Save all your energies and time for breaking the wall your mind had built around you. Believe me, you will not regret.

At the end of your meditation all is known directly, no proofs whatsoever are required. Just as every drop of the ocean carries the taste of the ocean, so does every moment carry the taste of eternity. Definitions and descriptions have their place as useful incentives for further search, but you must go beyond them into what is indefinable and indescribable, except in negative terms.

Self Realization Diagram with Key Terms

After all, even universality and eternity are mere concepts, the opposites of being place and time-bound. Reality is not a concept, nor the manifestation of a concept. It has nothing to do with concepts. Concern yourself with your mind; remove its distortions and impurities. Once you have the taste of your own self, you will find it everywhere and at all times. Therefore, it is so important that you should come to it. Once you know it, you will never lose it. But you must give yourself the opportunity through intensive, even arduous meditation.

Give your heart and mind to brooding over the "I am," what is it, how is it, what is its source, its life, its meaning? It is very much like digging a well. You reject all that is not water till you reach the life-giving spring. (c81p412)

The value of regular meditation is that it takes you away from the humdrum of daily routine and reminds you that you are not what you believe yourself to be. But even remembering is not enough — action must follow conviction. Don't be like the rich man who has made a detailed will, but refuses to die. Meditation is the art of achieving faith through understanding. In meditation you consider the teaching received in all its aspects repeatedly until out of clarity confidence is born, and with confidence, action. (c95p492)

Enquiry

Why don't you enquire how real are the world and the person? (c18p56)

And what is liberation after all? To know that you are beyond birth and death. By forgetting who you are and imagining yourself a mortal creature, you created so much trouble for yourself that you have to wake up, like from a bad dream. Enquiry also wakes you up. You need not wait for suffering; enquiry into happiness is better, for the mind is in harmony and peace. (c20p68)

Give up all questions except one, "Who am I?" After all, the only fact you are sure of is that you are. The "I am" is certain. The "I am this" is not. Struggle to find out what you are in reality. (c21p70)

I did enter your dreamlike state to tell you, "Stop hurting yourself and others, stop suffering, wake up." You will. It may take some time. When you shall begin to question your dream, awakening will be not far away. (c21p73)

As long as you do not see that it is mere habit, built on memory, prompted by desire, you will think yourself to be a person — living, feeling, thinking, active, passive, pleased or pained. Question yourself; ask yourself, "Is it so? Who am I? What is behind and beyond all this?" And soon you will see your mistake. It is in the very nature of a mistake to cease to be, when seen. (c26p98-99)

When you are concerned with truth, with reality, you must question everything, your very life. By asserting the necessity of sensory and intellectual experience you narrow down your enquiry to search for comfort. Beyond comfort of mind and body what happiness do you know? Question every urge, hold no desire legitimate. Empty of possession, physical and mental, free of all self-concern, be open for discovery. (c32p132)

You said: "Here and now I am." Stop there, this is real. Don't turn a fact into a question. There lies your mistake. You are neither knowing nor not-knowing, neither mind nor matter; don't attempt to describe yourself in terms of mind and matter. (c33p136)

Questioning the habitual is the duty of the mind. What the mind created, the mind must destroy. (c37p166)

Watch your thoughts as you watch the street traffic. People come and go; you register without response. It may not be easy in the beginning, but with some practice you will find that your mind can function on many levels at the same time and you can be aware of them all. It is only when you have a vested interest in any particular level that your attention gets caught in it, and you black out on other levels. Even then the work on the blacked out levels goes on outside the field of consciousness. Do not struggle with your memories and thoughts; try only to include in your field of attention the other more important questions like, "Who am I? How did I happen to be born? Whence this universe around me? What is real and what is momentary?" (c51p240)

You must give yourself time to brood over these things. The old grooves must be erased in your brain without forming new ones. You must realize yourself as the immovable behind and beyond

Self Realization Diagram with Key Terms

the movable, the silent witness of all that happens. Find out your real being. "What am I?" is the fundamental question of all philosophy and psychology. Go into it deeply. (c66p319)

To see clearly, your mind must be pure and unattached. Unless you know yourself well, how can you know another? And when you know yourself, you are the other. Leave others alone for some time and examine yourself. There are so many things you do not know about yourself: What are you? Who are you? How did you come to be born? What are you doing now and why? Where are you going? What is the meaning and purpose of your life, your death, your future? Have you a past, have you a future? How did you come to live in turmoil and sorrow, while your entire being strives for happiness and peace? These are weighty matters and have to be attended to first. (c84p429)

The moment you have seen how fragile is your condition, you are already alert. Now keep alert, give attention, enquire, investigate, discover your mistakes of mind and body and abandon them. (c84p434)

There is the [true] identity of what you are, and there is the person superimposed on it. All you know is the person. The [true] identity which is not a person, you do not know. For you never doubted, never asked yourself the crucial question, "Who am I?" The [true] identity is the witness of the person and *sadhana* [spiritual practice] consists in shifting the emphasis from the superficial and changeful person to the immutable and ever-present witness. (c86p442)

Then get busy with your ego — leave me alone. As long as you are locked up within your mind, my state is beyond your grasp. Were you really at war with your ego, you would have put many more questions. You are short of questions because you are not really interested. At present you are moved by the pleasure-pain principle which is the ego. You are going along with the ego, you are not fighting it. You are not even aware how totally you are swayed by personal considerations. A man should always revolt against himself, for the ego, like a crooked mirror, narrows down and distorts. It is the worst of all tyrants, it dominates you absolutely. [Without the ego] the world is free of a mighty nuisance. Good enough. Good for everybody. It is like a rope stretched across the street, it snarls up the traffic. Roll it up, it is there as mere identity; useful when needed. Freedom from the ego-self is the fruit of self-enquiry. (c86p444)

Before you can accept God, you must accept yourself, which is even more frightening. The first steps in self acceptance are not at all pleasant, for what one sees is not a happy sight. One needs all the courage to go farther. What helps is silence. Look at yourself in total silence, do not describe yourself. Look at the being you believe you are and remember — you are not what you see. "This I am not; what am I?" is the movement of self-enquiry. There are no other means to liberation, all means delay. Resolutely reject what you are not, till the real Self emerges in its glorious nothingness, its "not-a-thingness." (c100p526)

Investigation

You cannot possibly say that you are what you think yourself to be! Your ideas about yourself change from day to day and from moment to moment. Your self-image is the most changeable thing you have. It is utterly vulnerable, at the mercy of a passer by. A bereavement, the loss of a job, an insult, and your image of yourself, which you call your person, changes deeply. To know what you are you must first investigate and know what you are not. And to know what you are not you must watch yourself carefully, rejecting all that does not necessarily go with the basic fact "I am." The ideas I am born at a given place, at a given time, from my parents and now I am so-and-so, living at, married to, father of, employed by, and so on, are not inherent in the sense "I am." Our usual attitude is "I am this." Separate consistently and perseveringly the "I am" from "this or that," and try to feel what it means to be, just to be, without being "this or that." All our habits go against it and the task of fighting them is long and hard sometimes, but clear understanding helps a lot. The clearer you understand that on the level of the mind you can be described in negative terms only, the quicker you will come to the end of your search and realize your limitless being. (c18p59)

No state of mind can be more real than the mind itself. Is the mind real? It is but a collection of states, each of them transitory. How can a succession of transitory states be considered real? They are all strung on the basic idea "I am the body." But even this is a mental state and does not last. It comes and goes like all other states. The illusion of being the body-mind is there only because it is not investigated. Non-investigation is the thread on which all the states of mind are strung. It is like darkness in a closed room. It is there — apparently. But when the room is opened, where does [darkness] go? It goes nowhere, because it was not there. All states of mind, all names and forms of existence are rooted in non-enquiry, non-investigation, in imagination and credulity. It is right to say "I am," but to say, "I am this or I am that," is a sign of not enquiring, not examining, of mental weakness or lethargy. (c32p134-135)

[Q: How could I create the world?] Do you know yourself enough to know what you can do, and what you cannot? You do not know your own powers. You never investigated. Begin with yourself now. (c39p178)

[Some spiritual aspirants] have not investigated the sources of knowledge sufficiently, their sensations, feelings and thoughts they do not know well enough. This may be one cause of delay. The other is that some desires may still be alive. (c43p194)

Use the mind to investigate the manifested. Be like the chick that pecks at the shell. Speculating about life outside the shell would have been of little use to it, but pecking at the shell breaks the shell from within and liberates the chick. Similarly, break the mind from within by investigation and exposure of its contradictions and absurdities. (c72p356)

Assiduously investigate everything that crosses your field of attention. With practice, the field will broaden and investigation will deepen until they become spontaneous and limitless. There can be no causal connection between [spiritual] practice and wisdom. But the obstacles to wisdom are deeply affected by practice. Wrong ideas and desires lead to wrong actions, causing dissipation and weakness of mind and body. The discovery and abandonment of the false remove what prevents the real from entering the mind. (c76p379)

Self Realization Diagram with Key Terms

Before you agree or disagree, why not investigate the very idea of a body? Does the mind appear in the body or the body in the mind? Surely there must be a mind to conceive the "I-am-the-body" idea. A body without a mind cannot be "my body." "My body" is invariably absent when the mind is in abeyance. It is also absent when the mind is deeply engaged in thoughts and feelings. Once you realize that the body depends on the mind, and the mind on consciousness, and consciousness on awareness, and not the other way round, your question about waiting for Self Realization till you die is answered. It is not that you must be free from the "I-am-the-body" idea first, and then realize the Self. It is definitely the other way round — you cling to the false, because you do not know the true. Earnestness, not perfection, is a precondition to Self Realization. (c84p434)

What you see as false dissolves. It is the very nature of illusion to dissolve on investigation. Investigate — that is all. You cannot destroy the false, for you are creating it all the time. Withdraw from it, ignore it, go beyond, and it will cease to be. (c88p455)

There can be no salvation without investigation, because non-investigation is the main cause of bondage. (c88p458)

We grow through investigation, and to investigate we need experience. We tend to repeat what we have not understood. If we are sensitive and intelligent, we need not suffer. Pain is a call for attention and the penalty of carelessness. Intelligent and compassionate action is the only remedy. (c90p465)

Unless you accept inner adventure as a way of life, discovery will not come to you. (c96p499)

Discrimination

By knowing what you are not, you come to know your Self. The way back to your Self is through refusal and rejection. (c2p5)

Discover all you are not. Body, feelings, thoughts, ideas, time, space, being and not-being, this or that — nothing concrete or abstract you can point out to is you. A mere verbal statement will not do. You may repeat a formula endlessly without any result whatsoever. You must watch yourself continuously, particularly your mind, moment by moment, missing nothing. This witnessing is essential for the separation of the self from the not-self. (c10p27)

Seeing the false as the false is meditation. This must go on all the time. Deliberate daily exercise in discrimination between the true and the false and renunciation of the false is meditation. (c16p52)

There is no need of a link between a real world and an imaginary world, for there cannot be any. Investigate your world, apply your mind to it, examine it critically, and scrutinize every idea about it; that will do. (c23p82)

Then sorting out and discarding (*viveka-vairagya*) are absolutely necessary. Everything must be scrutinized and the unnecessary ruthlessly destroyed. Believe me, there cannot be too much destruction. For in reality nothing is of value. Be passionately dispassionate — that is all. (c23p84)

You must die in order to live; you must melt down to shape anew. You must destroy to build; annihilate before creation. The Supreme is the universal solvent, it corrodes every container, and it burns through every obstacle. Without the absolute denial of everything, the tyranny of things would be absolute. The Supreme is the great harmonizer, the guarantee of the ultimate and perfect balance of life in freedom. It dissolves you and thus re-asserts your true being. (c24p89)

You are always the Supreme. But your attention is fixed on things physical or mental. When your attention is off a thing and not yet fixed on another, in that interval you are pure being. When through the practice of discrimination and detachment (*viveka-vairagya*), you lose sight of sensory and mental states, pure being emerges as the natural state. By focusing the mind on "I am," on the sense of being, "I am so-and-so" dissolves; "I am a witness only" remains and that too submerges in "I am all." Then the all becomes the One, and the One — yourself. (c24p90)

Only in complete self-negation is there a chance to discover our real being. The false self must be abandoned before the real Self can be found. (c28p110-111)

Giving names to mental states is good only for expressing your approval or disapproval. The problem is not yours; it is your mind's only. Begin by disassociating yourself from your mind. Resolutely remind yourself that you are not the mind and that its problems are not yours. (c31p125)

Be content with what you are sure of. And the only thing you can be sure of is "I am." Stay with it, and reject everything else. This is Yoga. First verbally, then mentally and emotionally, then in action. Give attention to the reality within you and it will come to light. It is like churning the

Self Realization Diagram with Key Terms

cream for butter. Do it correctly and assiduously and the result is sure to come. You are right; the relative cannot result in the absolute. But the relative can block the absolute, just as the non-churning of the cream may prevent the butter from separating. (c36p155)

Preoccupation with the outer prevents you from focusing on the inner. It cannot be helped; you cannot skip your *sadhana* [spiritual practice]. You have to turn away from the world and go within until the inner and the outer merge, and you can go beyond the conditioned, whether inner or outer. (c39p175)

To know that consciousness and its content are but reflections, changeful and transient, is the focusing of the real. The refusal to see the snake in the rope is the necessary condition for seeing the rope. One must also know that a rope exists and looks like a snake [superimposition]. Similarly, one must know that the real exists and is of the nature of witness-consciousness. The awareness of conditions brings one to the unconditioned.

To know the conditioned as conditioned is all that can be said about the unconditioned. Positive terms are mere hints and misleading. We can talk only of the unreal, the illusory, the transient, the conditioned. To go beyond, we must pass through total negation of everything as having independent existence. All things depend on consciousness. And consciousness depends on the witness. (c39p175-176)

Don't bottle up your love by limiting it to the body, keep it open. It will then be the love for all. When all the false self-identifications are thrown away, what remains is all-embracing love. Get rid of all ideas about yourself, even of the idea that you are God. No self-definition is valid. (c43p195)

Primary is the infinite expanse of consciousness, the eternal possibility, the immeasurable potential of all that was, is, and will be. When you look at anything, it is the ultimate you see, but you imagine that you see a cloud or a tree. Learn to look without imagination, to listen without distortion; that is all. Stop attributing names and shapes to the essentially nameless and formless. Realize that every mode of perception is subjective; that what is seen or heard, touched or smelt, felt or thought, expected or imagined is in the mind and not in reality; and you will experience peace and freedom from fear. (c44p201)

What you take to be the "I" in the "I am" is not you. To know that you are, is natural. To know *what* you are is the result of much investigation. You will have to explore the entire field of consciousness and go beyond it. The way of intelligence and understanding, discrimination and detachment (*viveka-vairagya*) is the way open to all. (c66p312-313)

I have told you already that [relative] knowledge is most useful in dealing with things. But it does not tell you how to deal with people and yourself, how to live a life. We are not talking of driving a car or earning money; for this you need experience. But for being a light unto yourself, material knowledge will not help you. You need something much more intimate and deeper than mediate knowledge to be your self in the true sense of the word. Your outer life is unimportant. You can become a night watchman and live happily. It is what you are inwardly that matters. Your inner peace and joy you have to earn. It is much more difficult than earning money.

No university can teach you to be yourself. The only way to learn is by practice. Right away begin to be yourself. Discard all you are not and go ever deeper. Just as a man digging a well discards what is not water until he reaches the water-bearing strata, so must you discard what is not your own till nothing is left which you can disown. You will find that what is left is nothing the mind can hook on to. You are not even a human being. You just are — a point of awareness, co-extensive with time and space and beyond both, the ultimate cause, itself uncaused. If you ask me: "Who are you?" My answer is: "Nothing in particular. Yet, I am." (c66p318)

You cannot find me by mere denial [*neti-neti*]. I am as well everything, as nothing. Nor both, nor either. I am complete and perfect. I am the beingness of being, the knowingness of knowing, the fullness of happiness. You cannot reduce me to emptiness! (c67p320)

The mirror reflects the image, but the image does not improve the mirror. You are neither the mirror nor the image in the mirror. Having perfected the mirror so that it reflects correctly and truly, you can turn the mirror round and see in it a true reflection of yourself; true as far as the mirror can reflect. But the reflection is not yourself; you are the seer of the reflection. Do understand it clearly — whatever you may perceive you are not what you perceive.

You can see both the image and the mirror. You are neither. Who are you? Don't go by formulas. The answer is not in words. The nearest you can say in words is: I am what makes perception possible, the life beyond the experiencer and his experience. Now, can you separate yourself both from the mirror and the image in the mirror and stand completely alone, all by yourself? (c69p330)

It is the full and correct knowledge of the known that takes you to the unknown. You cannot think of it in terms of uses and advantages. To be quite detached, beyond all self-concern and all selfish consideration is an inescapable condition of liberation. You may call it death. To me it is living at its most meaningful and intense, for I am one with life in its totality and fullness, intensity, meaningfulness, and harmony. What more do you want? (c85p436)

You are nothing that you are conscious of. Apply yourself diligently to pulling apart the structure you have built in your mind. What the mind has done the mind must undo. (c88p458)

When you realize that the distinction between inner and outer is in the mind only, you are no longer afraid. As long as you believe [you have not reached absolute completeness], you must go on with your *sadhana* [spiritual practice] to disperse the false idea of not being complete. *Sadhana* removes the super-impositions. When you realize yourself as less than a point in space and time, something too small to be cut, and too short-lived to be killed, then, and then only, all fear goes. When you are smaller than the point of a needle, then the needle cannot pierce you — you pierce the needle! (c90p464)

Discrimination and dispassion practiced now will yield their fruits at the proper time. If the roots are healthy and well-watered, the fruits are sure to be sweet. Be pure, be alert, and keep ready. (c96p497)

Observation

Attachments are in the mind and will not leave you until you know your mind in and out. First thing first — know yourself, all else will come with it. Watch over your thoughts, feelings, words and actions. This will clear your vision. You must watch yourself continuously, particularly your mind, moment by moment, missing nothing. (c10p27)

The idea, "I am the witness only," will purify the body and the mind and open the eye of wisdom. Then man goes beyond illusion and his heart is free of all desires. Just like ice turns to water, and water to vapor, and vapor dissolves in air and disappears in space, so does the body dissolve into pure awareness, then into pure being which is beyond all existence and non-existence. (c22p76)

[Take on] the attitude of pure witnessing; watching the events without taking part in them. Weak-mindedness is due to lack of intelligence and understanding, which again is the result of non-awareness. By striving for awareness you bring your mind together and strengthen it. What is going on [in your world] is a projection of your mind. A weak mind cannot control its own projections. Be aware, therefore, of your mind and its projections. You cannot control what you do not know. On the other hand, knowledge gives power. In practice it is very simple. To control yourself — know yourself. (c30p121-122)

Go on pondering, wondering, and being anxious to find a way. Be conscious of yourself, watch your mind, and give it your full attention. Don't look for quick results; there may be none within your noticing. Unknown to you, your psyche will undergo a change; there will be more clarity in your thinking, charity in your feeling, purity in your behavior. You need not aim at these; you will witness the change all the same. For what you are now is the result of inattention, and what you become will be the fruit of attention. (c31p125)

Do not undervalue attention. It means interest and also love. To know, to do, to discover or create, you must give your heart to it — which means attention. All the blessings flow from it. Give your undivided attention to the most important in your life: yourself. Of your personal universe you are the center. Without knowing the center what else can you know? (c31p126)

Develop the witness attitude and you will find in your own experience that detachment brings control. The state of witnessing is full of power; there is nothing passive about it. (c41p186)

Watch your mind, how it comes into being, how it operates. As you watch your mind, you discover yourself as the watcher. When you stand motionless, only watching, you discover yourself as the light behind the watcher. The source of light is dark, unknown is the source of knowledge. That source alone is. Go back to that source and abide there. It is neither in the sky nor in the all-pervading ether. God is all that is great and wonderful; I am nothing, have nothing, can do nothing. Yet all comes out of me — the source is me; the root, the origin is me. When reality explodes in you, you may call it the experience of God. Or, rather, it is God experiencing you. God knows you when you know yourself. (c42p188-189)

Reality is not the result of a process; it is an explosion. It is definitely beyond the mind, but all you can do is to know your mind well. Not that the mind will help you, but by knowing your mind you may avoid your mind disabling you. You have to be very alert, or else your mind will

play false with you. It is like watching a thief — not that you expect anything from a thief, but you do not want to be robbed. In the same way you give a lot of attention to the mind without expecting anything from it. (c42p189)

I am calling you back to yourself. All I ask you to do is look at yourself, towards yourself, into yourself. You live, you feel, you think. By giving attention to your living, feeling and thinking, you free yourself from them and go beyond them. Your personality dissolves and only the witness remains. Then you go beyond the witness. Do not ask how it happens. Just search within yourself. (c42p189-190)

When you sit quiet and watch yourself, all kinds of things may come to the surface. Do nothing about them, don't react to them; as they have come so will they go, by themselves. All that matters is mindfulness, total awareness of oneself or, rather, one's mind.

The mind is but a set of mental habits, ways of thinking and feeling, and to change they must be brought to the surface and examined. This also takes time. Just resolve and persevere, the rest will take care of itself.

Don't bully yourself. Violence will make you hard and rigid. Do not fight with what you take to be obstacles on your way. Just be interested in them, watch them, observe, and enquire. Let anything happen — good or bad. But don't let yourself be submerged by what happens.

The mind must learn that beyond the moving mind there is the background of awareness which does not change. The mind must come to know the true Self and respect it and cease covering it up, like the moon which obscures the sun during solar eclipse. Realize that nothing observable or experienceable is you, or binds you. Take no notice of what is not yourself.

To be aware is to be awake; unaware means asleep. You are aware anyhow; you need not try to be. What you need is to be aware of being aware. Be aware deliberately and consciously, broaden and deepen the field of awareness. You are always conscious of the mind, but you are not aware of yourself as being conscious. (c48p218-220)

Mind is interested in what happens, while awareness is interested in the mind itself. The child is after the toy, but the mother watches the child, not the toy. (48p221)

If you are angry or in pain, separate yourself from anger and pain and watch them. Externalization is the first step to liberation. Step away and look. The physical events will go on happening, but by themselves they have no importance. It is the mind alone that matters. (c53p247)

Watch your mind with great diligence, for there lays your bondage and also the key to freedom. (c59p279)

There is such a way open to all on every level and every walk of life. Everybody is aware of himself. The deepening and broadening of self-awareness is the royal way. Call it mindfulness, or witnessing, or attention — it is for all. None is unripe for it and none can fail. But of course you must not be merely alert. Your mindfulness must include the mind also. Witnessing is primarily awareness of consciousness and its movements. (c67p324)

Self Realization Diagram with Key Terms

Be aware that whatever happens, happens to you, by you, through you; you are the creator, enjoyer and destroyer of all you perceive, and you will not be afraid. Unafraid, you will not be unhappy, nor will you seek happiness. In the mirror of your mind all kinds of pictures appear and disappear. Knowing that they are entirely your own creations, watch them silently come and go, be alert, but not perturbed. This attitude of silent observation is the very foundation of Yoga. You see the picture, but you are not the picture. (c90p468-469)

[Maturity comes about] by keeping your mind clear and clean, by living your life in full awareness of every moment as it happens, by examining and dissolving one's desires and fears as soon as they arise. Try. One step at a time is easy. Energy flows from earnestness. (101p528)

Understanding

Listen, remember and understand — the mind is both the actor and the stage. All is of the mind and you are not the mind. The mind creates the world and all the wonderful variety of it. (c36p156)

Everything can become a way provided you are interested. Just puzzling over my words and trying to grasp their full meaning is a *sadhana* [spiritual practice] quite sufficient for breaking down the wall. (c42p192)

The more you are able to understand, the more the universe becomes satisfactory, emotionally and mentally. Reality is good and beautiful; we create the chaos. (c49p229)

Self Realization is not an acquisition. It is more of the nature of understanding. Once arrived at, it cannot be lost. The permanent is beyond all comings and goings. Go to the root of all experience, to the sense of being. Beyond being and non-being lies the immensity of the real. (c67p323)

Only hearing will not help you much. You must keep it in mind and ponder over it and try to understand the state of mind which makes me say what I say. I speak from truth; stretch your hand and take it. You are not what you think yourself to be, I assure you. The image you have of yourself is made up from memories and is purely accidental. Nothing compels. You are as you believe yourself to be. Stop believing. (c70p339)

All you see around and within you is what you do not know and do not understand without even knowing that you do not know and do not understand. To know that you do not know and do not understand is true knowledge; the knowledge of a humble heart. (c76p385)

For realization, understanding is essential. Action is only incidental. A man of steady understanding will not refrain from action. Action is the test of truth. If you do not test yourself all the time, you will not be able to distinguish between reality and fancy. Observation and close reasoning help to some extent, but reality is paradoxical. How do you know that you have realized unless you watch your thoughts and feelings, words and actions, and wonder at the changes occurring in you without your knowing why and how? It is exactly because they are so surprising that you know that they are real. The foreseen and expected is rarely true. (c79p400)

There are levels in consciousness, but not in awareness. It is of one block, homogeneous. Its reflection in the mind is love and understanding. There are levels of clarity in understanding and intensity in love, but not in their source. The source is simple and single, but its gifts are infinite. Only do not take the gifts for the source. Realize yourself as the source and not as the river; that is all. (c79p403)

What I teach is the ancient and simple way of liberation through understanding. Understand your own mind and its hold on you will snap. The mind misunderstands; misunderstanding is its very nature. Right understanding is the only remedy, whatever name you give it. Realize once and for all that neither your body nor your mind, nor even your consciousness is yourself and stand alone in your true nature beyond consciousness and unconsciousness. No effort can take you there, only the clarity of understanding. Trace your misunderstandings and abandon them, that is all.

Self Realization Diagram with Key Terms

There is nothing to seek and find, for there is nothing lost. Relax and watch the "I am." Reality is just behind it. (c99p520-521)

A life of constraint and suppression is not Yoga. Mind must be free of desires and relaxed. It comes with understanding, not with determination, which is but another form of memory. An understanding mind is free of desires and fears. (c100p526)

Clarity of Mind

You are free now. What is it that you want to desire? Desire it. Collect and strengthen your mind and you will find that your thoughts and feelings, words and actions will align themselves in the direction of your will. (c30p120)

You can start only from where you are. You are here and now, you cannot get out of here and now. You can be aware of your being — here and now. Weak-mindedness is due to lack of intelligence and understanding, which is the result of non-awareness. By striving for awareness you bring your mind together and strengthen it. (c30p120-121)

After all, it is the mind that creates illusion and it is the mind that gets free of it. (c39p174)

Some [spiritual aspirants] are addicted to trances, with their consciousness in abeyance. Without full consciousness what progress can there be? (c43p194)

To know, you need a knowing mind, a mind capable of knowing. But your mind is ever on the run, never still, never fully reflecting. How can you see the moon in all her glory when the eye is clouded with disease? (c43p197)

The purified mind is the faithful servant of the Self. (c46p212)

The main thing is to be free of negative emotions: desire, fear etc. — the "six enemies" of the mind. Once the mind is free of them, the rest will come easily. Just as cloth kept in soap water will become clean, so will the mind get purified in the stream of pure feeling. When you sit quiet and watch yourself, all kinds of things may come to the surface. Do nothing about them, don't react to them; as they have come so will they go, by themselves. All that matters is mindfulness, total awareness of oneself or rather, of one's mind. (c48p218-219)

The disease is simple and the remedy equally simple. It is your mind only that makes you insecure and unhappy. Anticipation makes you insecure, memory makes you unhappy. Stop misusing your mind and all will be well with you. You need not set it right, it will set itself right as soon as you give up all concern with the past and the future and live entirely in the now. (c49p230)

The mind exists in two states: as water and as honey. The water vibrates at the least disturbance, while the honey, however disturbed, returns quickly to immobility. (c51p237)

There is the body and there is the Self. Between them is the mind in which the Self is reflected as "I am." Because of the imperfections of the mind, its crudity and restlessness, lack of discernment and insight, [the mind] takes itself to be the body not the Self. All that is needed is to purify the mind so that it can realize its identity with the Self. When the mind merges in the Self the body presents no problems. It remains what it is; an instrument of cognition and action, the tool and the expression of the creative fire within. The ultimate value of the body is that it serves to discover the cosmic body, which is the universe in its entirety. As you realize yourself in manifestation, you keep on discovering that you are ever more than what you have imagined. What else [are we concerned with but the redemption of the mind?] The mind goes astray, the

Self Realization Diagram with Key Terms

mind returns home. Even the word "astray" is not proper. The mind must know itself in every mood. Nothing is a mistake unless repeated. (c58p274)

Look at your mind dispassionately; this is enough to calm it. When it is quiet, you can go beyond it. Do not keep it busy all the time. Stop it — and just be. If you give it rest, it will settle down and recover its purity and strength. Constant thinking makes it decay. Calm and clarify your mind and you will know yourself as you are.

You are beyond the mind, but you know with your mind. It is obvious that the extent, depth and character of knowledge depend on the instrument you use. Improve your instrument and your knowledge will improve. A quiet mind is all you need. All else will happen rightly, once your mind is quiet. As the sun on rising makes the world active, so does self-awareness affect changes in the mind. In the light of calm and steady self-awareness inner energies wake up and work miracles without any effort on your part. Do understand that you are destined for enlightenment. Cooperate with your destiny, don't go against it, don't thwart it. Allow it to fulfill itself. All you have to do is to give attention to the obstacles created by the foolish mind. (c65p311)

Desires and fears have dulled your mind. It needs some scrubbing by watching it relentlessly. Inattention obscures, attention clarifies. (c71p345)

What you seek is already in you. To see reality is as simple as seeing one's face in a mirror. Only the mirror must be clear and true. A quiet mind, undistorted by desires and fears, free from ideas and opinions, clear on all the levels, is needed to reflect reality. Be clear and quiet, alert and detached; all else will happen by itself. (c79p397)

Clarity and silence of the mind are necessary for the reflection of reality to appear in the mind, but by themselves they are not sufficient. There must be reality beyond it. Because reality is timelessly present, the focus is on the necessary conditions. (c79p399)

Just as every wave subsides into the ocean, so does every moment return to its source. Realization consists in discovering the source and abiding there. [It is] the mind that discovers. It finds that it is left without questions, that no answers are needed. (c81p410-411)

The light of consciousness passes through the film of memory and throws pictures on your brain. Because of the deficient and disordered state of your brain, what you perceive is distorted and colored by feelings of like and dislike. Make your thinking orderly and free from emotional overtones, and you will see people and things as they are, with clarity and charity. (c82p416)

The [relative] knowledge of the real or the Self is a state of mind. Teaching another is a movement in duality. They concern the mind only. He who knows the mind as non-realized and realized, who knows ignorance and knowledge as states of mind, he is the real. (c83p422-423)

The real sees the real in the unreal. It is the mind that creates the unreal, and it is the mind that sees the false as false. There is no such thing as the experience of the real. The real is beyond experience. All experience is in the mind. You know the real by being real. (c85p438)

[By learning to use your mind] you gain freedom from desire and fear, which are entirely due to wrong uses of the mind. Mere mental knowledge is not enough. The known is accidental, the

unknown is the home of the real. To live in the known is bondage, to live in the unknown is liberation. (c86p446)

Know your own mind first. It contains the entire universe and with space to spare! (c88p457)

What prevents you from knowing yourself as all, and beyond all is the mind based on memory. It has power over you as long as you trust it. Do not struggle with it; disregard it. Deprived of attention, it will slow down and reveal the mechanism of its working. Once you know its nature and purpose, you will not allow it to create imaginary problems. (c92p475)

You cannot see the true unless you are at peace. A quiet mind is essential for right perception which is required for Self Realization. (c93p481)

Repetition [of a mantra] will stabilize your breath. With deep and quiet breathing vitality will improve which will influence the brain, and help the mind to grow pure and stable, and fit for meditation. Without vitality little can be done, hence the importance of its protection and increase. Posture and breathing are a part of Yoga, for the body must be healthy and well under control; but too much concentration on the body defeats its own purpose, for it is the mind that is primary in the beginning. When the mind has been put to rest and no longer disturbs the inner space, the body acquires a new meaning and its transformation becomes both necessary and possible. (c96p496-497)

When you are not in a hurry and the mind is free from anxieties it becomes quiet, and in the silence something may be heard which is ordinarily too fine and subtle for perception. The mind must be open and quiet to see. What we are trying to do here is to bring our minds into the right state for understanding what is real. (c98p508)

It is only your mind that prevents Self Knowledge. There is no such thing as mind. There are ideas and some of them are wrong. Abandon the wrong ideas, for they are false and obstruct your vision of yourself. (c99p517)

By all means use your mind to know your mind. It is perfectly legitimate and also the best preparation for going beyond the mind. Being, knowing and enjoying is your own. First realize your own being. This is easy because the sense "I am" is always with you. Then meet yourself as the knower, apart from the known. Once you know yourself as pure being, the ecstasy of freedom is your own. (c99p520)

Faith in the Teachings

You yourself are God, the Supreme Reality. To begin with, trust me, trust the Teacher. It enables you to make the first step — and then your trust is justified by your own experience. In every walk of life initial trust is essential; without it little can be done. Every undertaking is an act of faith. Even your daily bread you eat on trust! By remembering what I told you, you will achieve everything. I am telling you again: You are the all-pervading, all transcending reality. Behave accordingly: Think, feel and act in harmony with the whole and the actual experience of what I say will dawn upon you in no time. No effort is needed. Have faith and act on it. (c51p240)

A prince who believes himself to be a beggar can be convinced conclusively in one way only: he must behave as a prince and see what happens. Behave as if what I say is true and judge by what actually happens. All I ask is the little faith needed for making the first step. With experience will come confidence and you will not need me any more. I know what you are and I am telling you. Trust me for a while. (c54p255)

The point when the mind accepts the words of the Guru as true, and lives by them spontaneously and in every detail of daily life is the threshold of realization. In a way it is salvation by faith, but the faith must be intense and lasting. However, you must not think that faith itself is enough. Faith expressed in action is a sure means to realization. Of all the means it is the most effective. There are teachers who deny faith and trust reason only. Actually it is not faith they deny, but blind beliefs. Faith is not blind. It is the willingness to try. (c64p302-303)

Nothing is wrong with you, but the ideas you have of yourself are altogether wrong. It is not you who desires, fears and suffers, it is the person built on the foundation of your body by circumstances and influences. You are not that person. This must be clearly established in your mind and never lost sight of. Normally, it needs a prolonged *sadhana* [spiritual practice], years of austerities and meditation.

There is an alternative to *sadhana* which is trust. If you cannot have the conviction born from fruitful search, then take advantage of my discovery which I am so eager to share with you. I can see with the utmost clarity that you have never been, nor are, nor will be estranged from reality, that you are the fullness of perfection here and now and that nothing can deprive you of your heritage, of what you are. You are in no way different from me, only you do not know it. You do not know what you are and therefore you imagine your self to be what you are not. Hence desires and fear and overwhelming despair. And meaningless activity in order to escape.

Just trust me and live by trusting me. I shall not mislead you. You are the Supreme Reality beyond the world and its creator, beyond consciousness and its witness, beyond all assertions and denials. Remember it, think of it, act on it. Abandon all sense of separation, see yourself in all and act accordingly. With action, bliss will come, and with bliss, conviction. After all, you doubt yourself because you are in sorrow. Happiness, natural, spontaneous and lasting cannot be imagined. Either it is there, or it is not. Once you begin to experience the peace, love and happiness which need no outer causes, all your doubts will dissolve. Just catch hold of what I told you and live by it.

You are living by memory anyhow. I am merely asking you to replace the old memories by the memory of what I told you. As you were acting on your old memories, act on the new one. Don't

be afraid. For some time there is bound to be a conflict between the old and the new, but if you put yourself resolutely on the side of the new, the strife will soon come to an end and you will realize the effortless state of being oneself, of not being deceived by desires and fears born of illusion.

I do not ask you to trust *me*. Trust my *words* and remember them, I want your happiness, not mine. Distrust those who put a distance between you and your true being and offer themselves as a go-between. I do nothing of the kind. I do not even make any promises. I merely say: if you trust my words and put them to the test, you will discover for yourself how absolutely true they are. If you ask for a proof before you venture, I can only say: I am the proof. I did trust my teacher's words and kept them in my mind and I did find that he was right, that I was, am and shall be the Infinite Reality, embracing all, transcending all. As you say, you have neither the time nor the energy for lengthy practices. I offer you an alternative. Accept my words on trust and live anew, or live and die in sorrow. (c83p424-426)

Ripeness — Patience — Perseverance

The inner fruit must ripen. Until then the discipline, the living in awareness must go on. Gradually the practice becomes more and more subtle, until it becomes altogether formless. Only a fully ripened *jnani* [one who has Self Knowledge] can allow himself complete spontaneity. (c26p99)

The need for understanding arises from misunderstanding. What I say is true, but to you it is only a theory. How will you come to know that it is true? Listen, remember, ponder, visualize, and experience. Also apply it in your daily life. Have patience with me and, above all have patience with yourself, for you are your only obstacle. The way leads through yourself beyond yourself. As long as you believe only the particular to be real, conscious and happy, and reject the non-dual reality as something imagined, an abstract concept, you will find me doling out concepts and abstractions. But once you have touched the real within your own being, you will find me describing what for you is the nearest and the dearest. (c37p166)

Think it out deeply and you will come to see what I see. You seem to want instant insight, forgetting that the instant is always preceded by a long preparation. The fruit falls suddenly, but the ripening takes time. (c38p169)

The light is for all and always there, but the seekers are few, and among those few, those who are ready are very rare. Ripeness of heart and mind is indispensable. (c43p194)

But not everybody is so fortunate. Laziness and restlessness often stand in the way, and until they are seen and removed the progress is slow. All those who have realized on the spot, by mere touch, look or thought, have been ripe for it. But such are very few. The majority need some time for ripening; *sadhana* [spiritual practice] is accelerated ripening. Earnestness [is a ripening factor] of course, one must be really anxious. After all, the realized man is the most earnest man. Whatever he does, he does it completely, without limitations and reservations. Integrity will take you to reality. (c43p195)

Man naturally ripens and becomes ready for realization. Self-remembrance, awareness of "I am" ripens powerfully and speedily. Give up all ideas about yourself and simply be. (c43p197)

First words, then silence. One must be ripe for silence. (c45p203)

Use every opportunity to remind yourself that you are in bondage, that whatever happens to you is due to the fact of your bodily existence. Desire, fear, trouble, joy, they cannot appear unless you are there to appear to. Yet, whatever happens, points to your existence as a perceiving center. Disregard the pointers and be aware of what they are pointing to. It is quite simple, but it needs to be done. What matters is the persistence with which you keep on returning to yourself. (c48p219-220)

You want immediate results! We do not dispense magic here. Everybody does the same mistake: refusing the means, but wanting the ends. You want peace and harmony in the world, but refuse to have them in yourself. Follow my advice implicitly and you will not be disappointed. I cannot solve your problem by mere words. You have to act on what I told you and persevere. It is not the right advice that liberates, but the action based on it. Just like a doctor after giving the patient

an injection tells him, "Now, keep quiet. Do nothing more, just keep quiet, I am telling you: you have got your injection, now keep quiet, just keep quiet. You have nothing else to do." My Guru did the same. He would tell me something and then say, "Now keep quiet. Don't go on ruminating all the time. Stop. Be silent." (c53p248)

Let things happen as they happen; they will sort themselves out nicely in the end. You need not strain towards the future; the future will come to you on its own. For some time longer you will remain sleep-walking as you do now, bereft of meaning and assurance; but this period will end and you will find your work both fruitful and easy. There are always moments when one feels empty and estranged. Such moments are most desirable for it means the soul had cast its moorings and is sailing for distant places. This is detachment; when the old is over and the new has not yet come. If you are afraid, the state may be distressing; but there is really nothing to be afraid of. Remember the instruction: whatever you come across, go beyond. (c53p249)

The waters of life are thundering over the rocks of objects; desirable or hateful. Remove the rocks by insight and detachment and the same waters will flow deep and silent and swift in greater volume and with greater power. Don't be theoretical about it; give time to thought and consideration. If you desire to be free, neglect not the nearest step to freedom. It is like climbing a mountain: not a step can be missed. One step less and the summit is not reached. (c53p250)

The urge to find oneself is a sign that you are getting ready. The impulse always comes from within. Unless your time has come, you will have neither the desire nor the strength to go for self-enquiry whole-heartedly. (c58p272)

It is your childishness you are returning to. You are not fully grown up; there are levels left undeveloped because they are unattended. Just give full attention to what in you is crude and primitive, unreasonable and unkind, altogether childish, and you will ripen. It is the maturity of heart and mind that is essential. It comes effortlessly when the main obstacle is removed — inattention, unawareness. In awareness you grow. (c62p296)

Listen to what I keep on telling you and do not move away from it. Think of it all the time and of nothing else. Having reached that far, abandon all thoughts, not only of the world, but of yourself also. Stay beyond all thoughts in silent being-awareness. It is not progress; for what you come to is already there in you waiting for you. (c67p321)

All changes [ups and downs in understanding] in consciousness are due to the "I am the body" idea. Divested of this idea the mind becomes steady. There is pure being free of experiencing anything in particular. Mere listening, even memorizing, is not enough. If you do not struggle hard to apply every word of it in your daily life, don't complain that you made no progress. All real progress is irreversible. Ups and downs merely show that the teaching has not been taken to heart and translated into action fully. (c71p346)

You have to give your heart and mind to these things and brood over them repeatedly. It is like cooking food. You must keep it on the fire for some time before it is ready. (c94p489)

You people want to become supermen overnight. Stay without ambition, without the least desire, exposed, vulnerable, unprotected, uncertain and alone, completely open to and welcoming life as

Self Realization Diagram with Key Terms

it happens, without the selfish conviction that all must yield you pleasure or profit, material or so-called spiritual. (c95p494)

Desire Only for Self Realization

Devotion to your goal makes you live a clean and orderly life, given to search for truth and to helping people, and realization makes noble virtue easy and spontaneous by removing for good the obstacles in the shape of desires and fears and wrong ideas. (c12p31)

You may choose any way that suits you; your earnestness will determine the rate of progress. (c16p52)

The Supreme is the easiest to reach for it is your very being. It is enough to stop thinking and desiring anything, but the Supreme. (c20p66)

Passion is painful, compassion — never. The entire universe strives to fulfill a desire born of compassion. (c20p67)

All desire has its source in the self. It is all a matter of choosing the right desire. (c21p70)

The Yogi's life is governed by a single desire — to find the Truth. (c26p97)

You must be serious, intent, truly interested. You must be full of goodwill for yourself. (c28p111)

It is the earnestness that liberates and not the theory. Your sincerity will guide you. Devotion to the goal of freedom and perfection will make you abandon all theories and systems; and live by wisdom, intelligence and active love. Theories may be good as starting points, but must be abandoned; the sooner the better.

Whatever name you give it: will, steady purpose, or one-pointedness of the mind, you come back to earnestness, sincerity, honesty. When you are in dead earnest, you bend every incident, every second of your life to your purpose. You do not waste time and energy on other things. You are totally dedicated, call it will, or love, or plain honesty. We are complex beings, at war within and without. We contradict ourselves all the time, undoing today the work of yesterday. No wonder we are stuck. A little of integrity would make a lot of difference. Desire shapes destiny.

You are free now. What is it that you want to desire? Desire it. Maybe you are deceiving yourself. Maybe you are giving expression to your real desires and the ones you approve of are kept on the surface for the sake of respectability. It is all due to weakness of the mind and disintegration of the brain. Collect and strengthen your mind and you will find that your thoughts and feelings, words and actions will align themselves in the direction of your will. (c30p119-120)

First purify your vision, learn to see instead of staring, and you will perceive the parrot. Also you must be eager to see. You need both clarity and earnestness for Self Knowledge. You need maturity of heart and mind which comes through earnest application in daily life of whatever little you have understood. There is no such thing as compromise in Yoga. (c31p124)

It is the earnestness that liberates and not the theory. Your sincerity will guide you. Devotion to the goal of freedom and perfection will make you abandon all theories and systems; and live by

Self Realization Diagram with Key Terms

wisdom, intelligence and active love. Theories may be good as starting points, but must be abandoned; the sooner the better.

Commonsense will tell you that to fulfill a desire you must keep your mind on it. If you want to know your true nature, you must have yourself in mind all the time until the secret of your being stands revealed. (c32p130)

The desire to find the Self will be surely fulfilled, provided you want nothing else. But you must be honest with yourself and really want nothing else. If in the meantime you want many other things and are engaged in their pursuit, your main purpose may be delayed until you grow wiser and cease being torn between contradictory urges. Go within without swerving, without ever looking outward. (c34p145)

You must also desire. Without desire for freedom of what use is the confidence that you can acquire freedom? Desire and confidence must go together. The stronger your desire, the easier comes the help. The greatest Guru is helpless as long as the disciple is not eager to learn. Eagerness and earnestness are all-important. Confidence will come with experience. (c35p149)

The desire for truth is the highest of all desires, yet, it is still a desire. All desires must be given up for the real to be. Remember that you are. This is your working capital. Rotate it, and there will be much profit. Life is seeking, one cannot help seeking. When all searching ceases, it is the Supreme State. It neither comes nor goes. It is. It is a timeless state, ever present. (c43p196)

Increase and widen your desires till nothing but reality can fulfill them. It is not desire that is wrong, but its narrowness and smallness. Desire is devotion. By all means be devoted to the real, the infinite, the eternal heart of being. Transform desire into love. All you want is to be happy. All your desires, whatever they may be, are expressions of your longing for happiness. Basically, you wish yourself well. (c46p211)

Desire by itself is not wrong. It is life itself, the urge to grow in knowledge and experience. It is the choices you make that are wrong. To imagine that some little thing — food, sex, power, fame — will make you happy is to deceive yourself. Only something as vast and deep as your real Self can make you truly and lastingly happy. Live your life intelligently with the interests of your deepest Self always in mind. After all, what do you really want? Not perfection; you are already perfect. What you seek is to express in action what you are. (c46p212)

Freedom cannot be gained nor kept without will-to-freedom. You must strive for liberation; the least you can do is uncover and remove the obstacles diligently. If you want peace you must strive for it. You will not get peace just by keeping quiet. (c61p285)

You need a sincere longing for reality. Merely talking about Reality without doing anything about it is self-defeating. Affectionate awareness is the crucial factor that brings Reality into focus. (c62p292)

[One reaches the Supreme State] by renouncing all lesser desires. As long as you are pleased with the lesser, you cannot have the highest. Whatever pleases you, keeps you back. Until you realize the unsatisfactory nature of everything, its transiency and limitation, and collect your energies in one great longing, even the first step is not made. On the other hand, the integrity of

the desire for the Supreme is by itself a call from the Supreme. Nothing physical or mental can give you freedom. You are free once you understand that your bondage is of your own making and you cease forging the chains that bind you. (c64p304)

You have two ways [to realize your universal being]: you can give your heart and mind to Self-discovery, or you accept my words on trust and act accordingly. In other words, either you become totally Self-concerned, or totally un-self-concerned. It is the word "totally" that is important. You must be extreme to reach the Supreme. Realize yourself as the ocean of consciousness in which all happens. This is not difficult. A little attentiveness and close observation of oneself, and you will see that no event is outside your consciousness. (c65p309-310)

There must be the desire [for Self Realization] first. When the desire is strong, the willingness to try will come. You do not need assurance of success when the desire is strong. You are ready to gamble. (c67p323)

You have to give your heart and mind to these things and brood over them repeatedly. It is like cooking food. You must keep it on the fire for some time before it is ready. (c94p489)

Habits — Tendencies of Mind — Conditioning

Occasionally an old reaction, emotional or mental, happens in the mind, but it is at once noticed and discarded. After all, as long as one is burdened with a person, one is exposed to its idiosyncrasies and habits. (c12p31-32)

[Internal mental conflicts and disturbances] correspond to the various tendencies (*samskara*) of the mind. See them as they are —mere habits of thoughts and feelings, bundles of memories and urges. It is only because you identify yourself with them [that they seem to be "you"]. Once you realize that whatever appears before you cannot be yourself, and cannot say "I am," you are free of all your [internal mental conflicts and disturbances] and their demands. The sense "I am" is your own. (c20p65)

The attitude is the fact. Take anger. I may be furious, pacing the room up and down; at the same time I know what I am, a center of wisdom and love, an atom of pure existence. All subsides and the mind merges into silence. Anger came and dissolved on my remembering myself. It is all a play of *gunas* (qualities of cosmic matter). When I identify myself with them, I am their slave. When I stand apart, I am their master. (c24p88)

Unless you have already considered these matters carefully, listening to me once will not do. (c35p148)

It is the preoccupation with the outer that prevents you from focusing the inner. It cannot be helped; you cannot skip your *sadhana* [spiritual practice]. You have to turn away from the world and go within, until the inner and the outer merge, and you can go beyond the conditioned, whether inner or outer. (c39p175)

To know the conditioned as conditioned is all that can be said about the unconditioned. Positive terms are mere hints and misleading. The unconditioned is free from experience. (c39p176-177)

Self Realization is primarily the knowledge of one's conditioning, and the awareness that the infinite variety of conditions depends on our infinite ability to be conditioned and to give rise to variety. To the conditioned mind, the unconditioned appears as the totality as well as the absence of everything. (c39p177)

The mind is but a set of mental habits, of ways of thinking and feeling, and to change they must be brought to the surface and examined. This also takes time. Just resolve and persevere, the rest will take care of itself. (c48p220)

Give up the bondage of self-concern and be what you are — intelligence and love in action. If you seek reality you must set yourself free of all backgrounds, all cultures, all patterns of thinking and feeling. Even the idea of being a man or woman, or even human should be discarded. The ocean of life contains all, not only humans. So, first of all abandon all self-identification, stop thinking of yourself as such-and-such, so-and-so, this or that. Abandon all self-concern, worry not about your welfare; material or spiritual, abandon every desire, gross or subtle, stop thinking of achievement of any kind. You are complete here and now, you need absolutely nothing. (c66p315-316)

You must give yourself time to brood over these things. The old grooves must be erased in your brain, without forming new ones. You must realize yourself as the immovable, behind and beyond the movable, the silent witness of all that happens. Your consciousness is raised to a higher dimension from which you see everything much clearer and with greater intensity. You realize that the person you became at birth and will cease to be at death is temporary and false. You are not the sensual, emotional and intellectual person, gripped by desires and fears. Find out your real being. "What am I?" is the fundamental question of all philosophy and psychology. Go into it deeply. (c66p319)

Show [the spiritual aspirant] how little he knows himself, how he takes the most absurd statements about himself for holy truth. He is told that he is the body, was born, will die, has parents, duties, learns to like what others like and fear what others fear. Totally a creature of heredity and society he lives by memory, and acts by habits. Ignorant of himself and his true interests, he pursues false aims and is always frustrated. His life and death are meaningless and painful, and there seems to be no way out. Then tell him there is a way out within his easy reach, not a conversion to another set of ideas, but liberation from all ideas and patterns of living. (c84p432)

For some time the mental habits [desires and fears] may linger in spite of the new vision [Self Realization]; the habits of longing for the known past and fearing the unknown future. When you know these are of the mind only, you can go beyond them. As long as you have all sorts of ideas about yourself, you know yourself through the mist of these ideas. To know yourself as you are, give up all ideas. You cannot imagine the taste of pure water; you can only discover it by abandoning all flavorings. As long as you are interested in your present way of living, you will not abandon it. Discovery cannot come as long as you cling to the familiar. It is only when you realize fully the immense sorrow of your life and revolt against it that a way out can be found. (c98p508-509)

Dispasion — Release of Desires and Fears — Let it Be

Leave alone your desires and fears, give your entire attention to the subject, to him who is behind the experience of desire and fear. Ask, "Who desires?" Let each desire bring you back to yourself. (c34p144)

Of course you can [have Reality now], provided you are really fed up with everything, including your *sadhanas* [spiritual practices]. When you demand nothing of the world, nor of God, when you want nothing, seek nothing, expect nothing then the Supreme State will come to you uninvited and unexpected! (c43p195)

Life is seeking, one cannot help seeking. When all search ceases, it is the Supreme State. [The Supreme State] neither comes nor goes. It is. It is a timeless state, ever-present. What you gave up is of no importance now. What have you not given up? Find that out and give up that. *Sadhana* [spiritual practice] is a search for what to give up. Empty yourself completely. (c43p196-197)

In the light of consciousness all sorts of things happen and one need not give special importance to any. The sight of a flower is as marvelous as the vision of God. Let them be. Why remember them and then make memory into a problem? Be bland about them; do not divide them into high and low, inner and outer, lasting and transient. Go beyond, go back to the source, go to the Self that is the same whatever happens. (c43p197)

To know that you are neither body nor mind, watch yourself steadily and live unaffected by your body and mind, completely aloof, as if you were dead. It means you have no vested interests, either in the body or in the mind. Just remain unaffected. This complete aloofness, unconcern with mind and body is the best proof that at the core of your being you are neither mind nor body. What happens to the body and the mind may not be within your power to change, but you can always put an end to your imagining yourself to be the body and mind. Whatever happens, remind yourself that only your body and mind are affected, not yourself. (c46p210)

Increase and widen your desires till nothing but reality can fulfill them. It is not desire that is wrong, but its narrowness and smallness. Desire is devotion. By all means be devoted to the real, the infinite, the eternal heart of being. Transform desire into love. All you want is to be happy. All your desires, whatever they may be, are expressions of your longing for happiness. Basically, you wish yourself well. (c46p211)

If they ask you what to do, what practices to adopt, which way of life to follow, answer, "Do nothing, just be. In being all happens naturally." (c49p227)

The Self is near and the way to it is easy. All you need doing is doing nothing. Your *sadhana* [spiritual practice] is to *be*. The doing happens. Just be watchful. Where is the difficulty in remembering that you are? You are all the time. (c51p236)

Don't you see that it is your very search for happiness that makes you feel miserable? Try the other way: indifferent to pain and pleasure, neither asking, nor refusing, give all your attention to the level on which "I am" is timelessly present. Soon you will realize that peace and happiness are in your very nature and it is only seeking them through some particular channels that

disturbs. Avoid the disturbance; that is all. To seek there is no need; you would not seek what you already have. (c51p240)

Pay no attention [to thoughts]. Don't fight them. Just do nothing about them; let them be, whatever they are. Your very fighting them gives them life. Just disregard. Look through. Remember to remember, "Whatever happens, happens because I am." All reminds you that you are. Take full advantage of the fact that to experience you must be. You need not stop thinking. Just cease being interested. It is disinterest that liberates. Don't hold on, that is all. The world is made of rings. The hooks are all yours. Make straight your hooks and nothing can hold you. Give up your addictions. There is nothing else to give up. Stop your routine of acquisitiveness, your habit of looking for results and the freedom of the universe is yours. Be effortless. (c51p241)

There is nothing to gain. Abandon all imaginings and know yourself as you are. Self Knowledge is detachment. All craving is due to a sense of insufficiency. When you know that you lack nothing, that all there is, is you and yours, desire ceases. There is nothing to practice. To know yourself, be yourself. To be yourself, stop imagining yourself to be this or that. Just be. Let your true nature emerge. Don't disturb your mind with seeking.

What have you to wait for when it is already here and now? You have only to look and see. Look at your self, at your own being. You know that you are and you like it. Abandon all imagining, that is all. Do not rely on time. Time is death. Who waits, dies. Life is now only. Do not talk to me about past and future — they exist only in your mind. (c55p259)

The window is the absence of the wall and it gives air and light because it is empty. Be empty of all mental content, of all imagination and effort, and the very absence of obstacles will cause reality to rush in. (c55p260)

What kind of Yoga do you want to practice, the Yoga of getting, or the Yoga of giving up? One enslaves, the other liberates. The motive matters supremely. Freedom comes through renunciation. All possession is bondage. If you do not have the wisdom and the strength to give up, just look at your possessions. Your mere looking will burn them up. If you can stand outside your mind, you will soon find that total renunciation of possessions and desires is the most obviously reasonable thing to do. You create the world and then worry about it. Becoming selfish makes you weak. If you think you have the strength and courage to desire, it is because you are young and inexperienced. Invariably the object of desire destroys the means of acquiring it and then itself withers away. It is all for the best, because it teaches you to shun desire like poison.

Whatever may be the desire or fear, don't dwell upon it. Try to see for yourself. Here and there you may forget; it does not matter. Go back to your attempts till the brushing away of every desire and fear and every reaction becomes automatic.

Be entirely self-determined and ruled from within, not from without. Merely giving up a thing to secure a better one is not true relinquishment. Give it up because you see it is valueless. As you keep on giving up, you will find that you grow spontaneously in intelligence and power and inexhaustible love and joy.

Self Realization Diagram with Key Terms

[Desires and fears] are not [natural]. They are entirely mind-made. You have to give up everything to know that you need nothing, not even your body. Your needs are unreal and your efforts are meaningless. You imagine that your possessions protect you. In reality they make you vulnerable. Realize yourself as away from all that can be pointed at as "this" or "that." You are unreachable by any sensory experience or verbal construction. Turn away from them. Refuse to impersonate. (c70p337-339)

Whenever a thought or emotion of desire or fear comes to your mind, turn away from it. I am not talking of suppression. Just refuse attention. It has nothing to do with effort. Just turn away, look between the thoughts rather than at the thoughts. When you happen to walk in a crowd you do not fight every man you meet — you just find your way between. When you fight, you invite a fight. But when you do not resist, you meet with no resistance. When you refuse to play the game, you are out of it. (c72p349)

Nothing stops you from being a *jnani* [Self Realized one] here and now except fear. You are afraid of being impersonal, of impersonal being. It is all quite simple. Turn away from your desires and fears and from the thoughts they create, and you are at once in your Natural State. Absolutely [no question of reconditioning, changing or eliminating the mind]. Leave your mind alone; that is all. Don't go along with it. After all, there is no such thing as mind apart from thoughts which come and go obeying their own laws, not yours. They dominate you only because you are interested in them. It is exactly as Christ said, "Resist not evil." By resisting evil you merely strengthen it. (c72p349-350)

When there is total surrender, complete relinquishment of all concern with one's past, present and future, with one's physical and spiritual security and standing, a new life dawns full of love and beauty. Complete self-surrender by itself is liberation. (c84p428-429)

Self-surrender is the surrender of all self-concern. It cannot be done, it happens when you realize your true nature. Verbal self-surrender, even when accompanied by feeling, is of little value and breaks down under stress. At best it shows an aspiration, not an actual fact. (c92p478)

[To seek reality] you need a well-ordered and quiet life, peace of mind, and immense earnestness. At every moment whatever comes to you unasked comes from God and will surely help you if you make the fullest use of it. It is only what you strive for out of your own imagination and desire that gives you trouble. Accept life as it comes and you will find it a blessing. (c95p491)

Moods are in the mind and do not matter. Go within, go beyond. Cease being fascinated by the content of your consciousness. When you reach the deep layers of your true being, you will find that the mind's surface-play affects you very little. (c101p531)

Association with Truth

Company of the truly good (*satsang*) would help [one who has horrible dreams]. Noble friendship (*satsang*) is the supreme remedy for all ills, physical and mental. Seek within. Your own Self is your best friend. (c28p110)

[*Satsang* — Association with Truth] will take you to the river, but the crossing is your own. Freedom cannot be gained nor kept without will-to-freedom. You must strive for liberation; the least you can do is uncover and remove the obstacles diligently. If you want peace you must strive for it. You will not get peace just by keeping quiet. (c61p285)

Abiding in your own being is also holy company. Look at yourself steadily — it is enough. The door that locks you in is also the door that lets you out. The "I am" is the door. Stay at it until it opens. As a matter of fact it is open, only you are not at it. (c86p442)

Satsang, the company of the noble, does not mould, it liberates. (c92p478)

What is religion? A cloud in the sky. I live in the sky, not in the clouds which are so many words held together. Remove the verbiage and what remains? Truth remains. My home is in the unchangeable which appears to be a state of constant reconciliation and integration of opposites. People come here to learn about the actual existence of such a state, the obstacles to its emergence, and once perceived, the art of stabilizing it in consciousness so that there is no clash between understanding and living. (c98p512-513)

Inner Teacher

It is not the worship of a person that is crucial, but the steadiness and depth of your devotion to the task. Life itself is the Supreme Guru; be attentive to its lessons and obedient to its commands. When you personalize their source, you have an outer Guru; when you take them from life directly, the Guru is within. Remember, wonder, ponder, live with it, love it, grow into it, grow with it, make it your own — the word of your Guru, outer or inner. Put in all and you will get all. (c32p131)

Be devoted to your goal, and devotion to him who can guide you will follow. If your desire and confidence are strong, they will operate and take you to your goal, for you will not cause delay by hesitation and compromise. The greatest Guru is your inner self. Truly, he is the supreme teacher. He alone can take you to your goal, and he alone meets you at the end of the road. (c35p149)

Meet your own self. Be with your own self, listen to it, obey it, cherish it, keep it in mind ceaselessly. You need no other guide. As long as your urge for truth affects your daily life, all is well with you. Live your life without hurting anybody. Harmlessness is a most powerful form of Yoga and it will take you speedily to your goal. This is what I call *Nisarga Yoga*, the Natural Yoga. It is the art of living in peace and harmony, in friendliness and love. The fruit of it is happiness, uncaused and endless. Turn within and you will come to trust yourself. As in everything else, confidence comes with experience. (c38p173)

It is the Inner Guru (*sadguru*) who takes you to the Outer Guru, as a mother takes her child to a teacher. Trust and obey your Guru for he is the messenger of your Real Self. Your own heart will tell you. There is no difficulty in finding a Guru because the Guru is in search of you. The Guru is always ready; you are not ready. You have to be ready to learn; or you may meet your Guru and waste your chance by sheer inattentiveness and obstinacy. Take my example; there was nothing in me of much promise, but when I met my Guru, I listened, trusted and obeyed. (c58p272)

What you take to be the "I" in the "I am" is not you. To know *that* you are is natural, to know *what* you are is the result of much investigation. You will have to explore the entire field of consciousness and go beyond it. For this you must find the right teacher [teaching] and create the conditions needed for discovery. Generally speaking, there are two ways: external and internal. Either you live with somebody who knows the Truth and submit yourself entirely to his guiding and molding influence, or you seek the inner guide and follow the inner light wherever it takes you. In both cases your personal desires and fears must be disregarded. You learn either by proximity or by investigation; the passive or the active way. You either let yourself be carried by the river of life and love represented by your Guru, or you make your own efforts, guided by your inner star. (c66p312-313)

The innermost light, shining peacefully and timelessly in the heart, is the real Guru. All others merely show the way. There can be no rule in these matters except one: "the outer is transient, the innermost — permanent and changeless," though ever new in appearance and action. (c75p372-373)

You are never alone. There are powers and presences who serve you all the time most faithfully. You may or may not perceive them; nevertheless they are real and active. (c88p457)

Outer Teacher

In due course a Guru appears to teach and inspire us to practice Yoga. A ripening takes place and as a result the immemorial night of ignorance dissolves before the rising sun of wisdom. But in reality nothing happened. The sun is always there, there is no night to it; the mind blinded by the "I am the body" idea spins out endlessly its thread of illusion. The seed of spiritual life grows in silence and in darkness until its appointed hour. (c29p113-114)

[The seeker] will not listen [to the Inner Teacher]. His mind is turned outward. But in fact all experience is in the mind, and even his coming to me and getting help is all within himself. Instead of finding an answer within himself, he imagines an answer from without. To me there is no me, no man and no giving. All this is merely a flicker in the mind. I am infinite peace and silence in which nothing appears, for all that appears — disappears. Nobody comes for help, nobody offers help, nobody gets help. It is all but a display in consciousness. (c33p137)

I am a dream that can wake you up. You will have the proof of it in your very waking up. I would be very happy to have you back home. (c40p181-182)

[My Guru's part] was the teaching and mine was the trust. My confidence in him made me accept his words as true, go deep into them, live them, and that is how I came to realize what I am. The Guru's person and words made me trust him and my trust made them fruitful. (c43p194)

See what you are. Don't ask others; don't let others tell you about yourself. Look within and see. All the teacher can tell you is only this. There is no need of going from one to another. The same water is in all the wells. You just draw from the nearest. (c43p197)

Sorrow and the ending of sorrow [is the teacher's motive]. He sees people suffering in their dreams and he wants them to wake up. Love is intolerant of pain and suffering. The patience of a Guru has no limits and, therefore, it cannot be defeated. The Guru never fails.

The entire universe is your Guru. You learn from everything if you are alert and intelligent. Were your mind clear and your heart clean, you would learn from every passer-by. It is because you are indolent or restless that your inner-Self manifests as the outer Guru, and makes you trust him and obey.

The Guru demands one thing only; clarity and intensity of purpose, a sense of responsibility for oneself. The very reality of the world must be questioned. Who is the Guru, after all? He who knows the state in which there is neither the world nor the thought of it, he is the Supreme Teacher. To find him means to reach the state in which imagination is no longer taken for reality. Please, understand that the Guru stands for Reality, for Truth, for what *is*. He is a realist in the highest sense of the term. He cannot and shall not come to terms with the mind and its delusions. He comes to take you to the Real; don't expect him to do anything else. (c47p214)

The real Guru is he who knows the Real, beyond the glamour of appearances. To him your questions about obedience and discipline do not make sense, for in his eyes the person you take yourself to be does not exist, your questions are about a non-existing person. What exists for you does not exist for him. What you take for granted, he denies absolutely. He wants you to see yourself as he sees you. Then you will not need a Guru to obey and follow, for you will obey and

follow your own reality. Realize that whatever you think yourself to be is just a stream of events; that while all happens, comes and goes, you alone are, the changeless among the changeful, the self-evident among the inferred. Separate the observed from the observer and abandon false identifications. (c47p214-215)

[The motive of the Guru is] sorrow and the ending of sorrow. He sees people suffering in their dreams and he wants them to wake up. Love is intolerant of pain and suffering. The patience of a Guru has no limits and, therefore, it cannot be defeated. The Guru never fails. (c58p273)

To rise in consciousness from one dimension to another you need help. The help may not always be in the shape of a human person, it may be a subtle presence, or a spark of intuition, but help must come. The inner Self is watching and waiting for the son to return to his father. At the right time he arranges everything affectionately and effectively. Where a messenger is needed or a guide, he sends the Guru to do the needful. (c58p273-274)

The goal is shown by the Guru; obstacles are discovered by the disciple. The Guru has no preferences, but those who have obstacles to overcome seem to be lagging behind. In reality the disciple is not different from the Guru. He is the same dimensionless center of perception and love in action. It is only his imagination and self-identification with the imagined that encloses him and converts him into a person. The Guru is concerned little with the person. His attention is on the inner watcher. It is the task of the watcher to understand and thereby eliminate the person. While there is grace on one side, there must be dedication to the task on the other. (c71p342)

The master, the disciple, the love and trust between them are one fact; not so many independent facts. Each is a part of the other. Without love and trust there would have been no Guru, no disciple, and no relationship between them. It is like pressing a switch to light an electric lamp. It is because the lamp, the wiring, the switch, the transformer, the transmission lines and the power house form a single whole that you get the light. Any one factor missing and there would be no light. You must not separate the inseparable. (c83p421)

Whoever may be the Guru, if he is pure of heart and acts in good faith, he will do his disciples no harm. If there is no progress, the fault lies with the disciples, their laziness and lack of self-control. On the other hand, if the disciple is earnest and applies himself intelligently and with zest to his *sadhana* [spiritual practice], he is bound to meet a more qualified teacher who will take him further. Your question [how to protect oneself from false Gurus] flows from three false assumptions: that one needs to concern oneself with others; that one can evaluate another, and that the progress of the disciple is the task and responsibility of his Guru. In reality, the Guru's role is only to instruct and encourage; the disciple is totally responsible for himself. (c84p428)

Do not look for a Guru, do not even think of one. Make your goal your Guru. After all, the Guru is but a means to an end, not the end in itself. He is not important. It is very important to understand that it is the teaching that matters, not the person or the Guru. You get a letter that makes you laugh or cry. It is not the postman who does it. The Guru only tells you the good news about your real Self and shows you the way back to it. In a way the Guru is its messenger. There will be many messengers, but the message is one: be what you are. (c84p430-431)

All that happens in your consciousness is your Guru. And pure awareness beyond consciousness is the supreme Guru. (c86p441)

Self Realization Diagram with Key Terms

As long as you have not realized, you will move from Guru to Guru. But when you have found yourself, the search will end. A Guru is a milestone. When you are on the move, you pass so many milestones. When you have reached your destination, it is the last alone that mattered. In reality all mattered at their own time and none matters now. All incidents contribute, but none is crucial. On the road each step helps you reach your destination, and each is as crucial as the other, for each step must be made, you cannot skip it. If you refuse to make it, you are stuck! Don't we need a milestone? Yes and no. Yes, if we are uncertain, no if we know our way. Once we are certain in ourselves, the Guru is no longer needed (c86p445-446)

One does not become a disciple by conversion, or by accident. There is usually an ancient link, maintained through many lives and flowering as love and trust, without which there is no discipleship. (c89p460)

Selfless Work

Whatever work you have undertaken — complete it. Do not take up new tasks unless it is called for by a concrete situation of suffering and relief from suffering. Find yourself first and endless blessings will follow. Nothing profits the world as much as the abandoning of profits. A man who no longer thinks in terms of loss and gain is the truly non-violent man, for he is beyond all conflict. (c34p146)

Unselfish work leads to silence, for when you work selflessly you don't need to ask for help. Indifferent to results, you are willing to work with the most inadequate means. You do not care to be much gifted and well equipped. Nor do you ask for recognition and assistance. You just do what needs be done, leaving success and failure to the unknown. Everything is caused by innumerable factors, of which your personal endeavor is but one. Yet such is the magic of man's mind and heart that the most improbable happens when human will and love pull together.

Work on and the universe will work with you. After all the very idea of doing the right thing comes to you from the unknown. Leave it to the unknown as far as the results go; just go through the necessary movements. You are merely one of the links in the long chain of causation. Fundamentally, all happens in the mind only. When you work for something whole-heartedly and steadily, it happens, for it is the function of the mind to make things happen. In reality nothing is lacking and nothing is needed, all work is on the surface only. In the depths there is perfect peace. (c45p203-204)

There is a difference between work and mere activity. All nature works. Work is nature, nature is work. On the other hand, activity is based on desire and fear, on longing to possess and enjoy, on fear of pain and annihilation. Work is by the whole for the whole; activity is by oneself for oneself. (c48p219)

Happiness is incidental. The true and effective motive is love. You see people suffer and you seek the best way of helping them. The answer is obvious — first put yourself beyond the need of help. Be sure your attitude is of pure goodwill, free of expectation of any kind. (c54p252)

Where action is needed, action happens. Man is not the actor. His is to be aware of what is going on. His very presence is action. The window is the absence of the wall, and it gives air and light because it is empty. Be empty of all mental content, of all imagination and effort, and the very absence of obstacles will cause reality to rush in. If you really want to help a person, keep away. If you are emotionally committed to helping, you will fail to help. You may be very busy and be very pleased with your charitable nature, but not much will be done. A man is really helped when he is no longer in need of help. All else is just futility.

By all means — do. But what you can do is limited; the Self alone is unlimited. Give limitlessly of your Self. All else you can give in small measures only. You alone are immeasurable. To help is your very nature. Even when you eat and drink you help your body. For your Self you need nothing. You are pure giving; beginningless, endless, and inexhaustible. When you see sorrow and suffering, be with it. Do not rush into activity. Neither learning nor action can really help. Be with sorrow and lay bare its roots — helping to understand is real help. (c55p260)

Self Realization Diagram with Key Terms

Unselfish action, free from all concern with the body and its interests will carry you into the very heart of Reality. (c64p305)

[Helping others] is mere imagination, however noble! In truth you do not help others, because there are no others. You divide people into noble and ignoble, and you ask the noble to help the ignoble. You separate, evaluate, judge and condemn — in the name of truth you destroy it. Your very desire to formulate truth denies it because it cannot be contained in words. Truth can be expressed only by the denial of the false — in action. For this you must see the false as false (*viveka*) and reject it (*vairagya*). Renunciation of the false is liberating and energizing. It lays open the road to perfection. (c66p313-314)

Striving for the improvement of the world is a most praiseworthy occupation. Done selflessly, it clarifies the mind and purifies the heart. But soon man will realize that he pursues a mirage. Local and temporary improvement is always possible and was achieved again and again under the influence of a great king or teacher; but it would soon come to an end, leaving humanity in a new cycle of misery. It is in the nature of all manifestation that the good and the bad follow each other and in equal measure. The true refuge is only in the unmanifested.

You must melt down the old jewelry into formless gold before you can mould a new one. Only the people who have gone beyond the world can change the world. It never happened otherwise. The few whose impact was long lasting were all knowers of Reality. Reach their level and then only talk of helping the world. (c68p325-326)

You merely talk of helping. Have you ever really helped, a single man? Have you ever put one soul beyond the need of further help? Can you give a man character based on full realization of his duties and opportunities at least, if not on the insight into his true being? When you do not know what is good for yourself, how can you know what is good for others? (c68p326)

Most people's activities are valueless, if not outright destructive. Dominated by desire and fear, they can do nothing good. Ceasing to do evil precedes beginning to do good. Hence the need for stopping all activities for a time to investigate one's urges and their motives, see all that is false in one's life, purge the mind of all evil and then only restart work, beginning with one's obvious duties. Of course, if you have a chance to help somebody, by all means do it and promptly too, don't keep him waiting till you are perfect. But do not become a professional do-gooder. (c71p345)

Everybody wants to be active, but where do his actions originate? There is no central point each action begets another, meaninglessly and painfully in endless succession. The alternation of work and pause is not there. First find the immutable center where all movement takes birth. Just like a wheel turns round an axle, so must you be always at the axle in the center and not whirling at the periphery. (c72p349)

Unless there is movement, restlessness, turmoil, you do not call it action. Chaos is movement for movement's sake. True action does not displace; it transforms. A change of place is mere transportation; a change of heart is action. Just remember, nothing perceivable is real. Activity is not action. Action is hidden, unknown, unknowable. You can only know the fruit. (c72p354)

There is nothing that can help the world more than you putting an end to your ignorance. Then you need not do anything in particular to help the world. Your very being is a help; action or no action. (c76p384)

Spiritual and Mental Powers

Virtues and powers are mere tokens for children to play with. They are useful in the world, but do not take you out of it. To go beyond, you need alert immobility, quiet attention. (c47p217)

Man's fivefold body (physical etc.) has potential powers beyond our wildest dreams. Not only is the entire universe reflected in man, but also the power to control the universe is waiting to be used by him. The wise man is not anxious to use such powers except when the situation calls for them. He finds the abilities and skills of the human personality quite adequate for the business of daily living. Some of the powers can be developed by specialized training, but the man who flaunts such powers is still in bondage. The wise man counts nothing as his own. When at some time and place some miracle is attributed to some person, he will not establish any causal link between events and people, nor will he allow any conclusions to be drawn. All happened as it happened because it had to happen; everything happens as it does, because the universe is as it is. (c57p270)

The saints and Yogis, by immense efforts and sacrifices, acquire many miraculous powers, and can do much good in the way of helping people and inspiring faith; yet it does not make them perfect. It is not a way to reality, but merely an enrichment of the false. All effort leads to more effort. Whatever was built up must be maintained; whatever was acquired must be protected against decay or loss. Whatever can be lost is not really one's own. And what is not your own of what use can it be to you?

In my world nothing is pushed about; all happens by itself. All existence is in space and time, limited and temporary. He who experiences existence is also limited and temporary. I am not concerned either with "what exists" or with "who exists." I take my stand beyond, where I am both and neither.

The persons who after much effort and penance have fulfilled their ambitions and secured higher levels of experience and action are usually acutely conscious of their standing. They grade people into hierarchies ranging from the lowest non-achiever to the highest achiever. To me all are equal. Differences in appearance and expression are there, but they do not matter. Just as the shape of a gold ornament does not affect the gold, so does man's essence remain unaffected. Where this sense of equality is lacking it means that reality had not been touched.

Mere knowledge is not enough; the knower must be known. The *Pandits* and the Yogis may know many things, but of what use is mere knowledge when the Self is not known? It will be certainly misused. Without the knowledge of the knower there can be no peace. (c64p301)

You already have all the experience you need, otherwise you would not have come here. You need not gather any more; rather you must go beyond experience. Whatever effort you make, whatever method (*sadhana*) you follow, will merely generate more experience, but will not take you beyond. Nor will reading books help you. They will enrich your mind, but the person you are will remain intact. If you expect any benefits from your search, material, mental or spiritual, you have missed the point. Truth gives no advantage. It gives you no higher status, no power over others; all you get is truth and the freedom from the false. (c66p313)

You speak about the flow of time as if you were stationary. It is you who are in movement, not time. Stop moving and time will cease. Past and future will merge in the eternal now. It may mean that past and future do not matter any more. It may also mean that all that happened and will happen becomes an open book to be read at will. (c80p405)

For me the moment of death will be a moment of jubilation, not of fear. I cried when I was born and I shall die laughing. What change do you expect [at the moment of death]? When the film projection ends all remains the same as when it started. The state before you were born was also the state after death, if you remember. It is only a question of tuning in the mind. It requires training of course. (c82p418)

You are never alone. There are powers and presences who serve you all the time most faithfully. You may or may not perceive them; nevertheless they are real and active. (c88p457)

Various Subjects

One Who has Self Knowledge — *Jnani*

Gandhi is dead, yet his mind pervades the earth. The thought of a *jnani* pervades humanity and works ceaselessly for good. Being anonymous, coming from within, it is the more powerful and compelling. That is how the world improves — the inner aiding and blessing the outer. When a *jnani* dies, he is no more, in the same sense in which a river is no more when it merges in the sea, the name, the shape, are no more, but the water remains and becomes one with the ocean. When a *jnani* joins the universal mind, all his goodness and wisdom become the heritage of humanity and uplift every human being. (c24p89)

I don't get flustered. I just do the needful. I do not worry about the future. A right response to every situation is in my nature. I do not stop to think what to do. I act and move on. Results do not affect me. I do not even care, whether they are good or bad. Whatever they are, they are — if they come back to me, I deal with them afresh. Or, rather, I happen to deal with them afresh. There is no sense of purpose in my doing anything. Things happens as they happen — not because I make them happen, but it is because I am that they happen. In reality nothing ever happens. When the mind is restless, it makes Shiva dance, like the restless waters of the lake make the moon dance. It is all appearance, due to wrong ideas. Just as the taste of salt pervades the great ocean and every single drop of sea-water carries the same flavor, so every experience gives me the touch of reality, the ever fresh realization of my own being. (c25p92)

[One who has Self Knowledge is] neither ordinary, nor extraordinary; just being aware and affectionate — intensely. He looks at himself without indulging in self-definitions and self-identifications. He does not know himself as anything apart from the world. He is the world. He is completely rid of himself, like a man who is very rich, but continually gives away his riches. He is not rich, for he has nothing; he is not poor, for he gives abundantly. He is property-less. Similarly, the realized man is egoless; he has lost the capacity of identifying himself with anything. He is without location, placeless, beyond space and time, beyond the world. Beyond words and thoughts is he. (c26p101)

I give eternally, because I have nothing. To be nothing, to have nothing, to keep nothing for oneself is the greatest gift, the highest generosity. Of course I am self-concerned, but the self is all. In practice it takes the shape of goodwill, unfailing and universal. You may call it love, all-pervading, all-redeeming. Such love is supremely active — without the sense of doing. (c27p107)

[The *jnani* (one who has Self Knowledge)] is beyond life and death. What we take to be inevitable, to be born and to die, appears to him but a way of expressing movement in the Immovable, change in the changeless, end in the endless. To the *jnani* it is obvious that nothing is born and nothing dies, nothing lasts and nothing changes, all is as it is — timelessly. (c33p133)

Can [a *jnani*] make others into *janis* [Self Realized ones]? Yes and no. No, since *janis* are not made, they realize themselves as such, when they return to their source, their real nature. I cannot

make you into what you already are. All I can tell you is the way I travelled and invite you to take it. (c38p168)

The common things of life: I experience them just as you do. The difference lies in what I do not experience. I do not experience fear or greed, hate or anger. I ask nothing, refuse nothing, keep nothing. In these matters I do not compromise. Maybe this is the outstanding difference between us. I will not compromise, I am true to myself, while you are afraid of reality. (c38p171)

The world is but a show, glittering and empty. It is, and yet is not. It is there as long as I want to see it and take part in it. When I cease caring, it dissolves. It has no cause and serves no purpose. It just happens when we are absent-minded. It appears exactly as it looks, but there is no depth in it, no meaning. Only the onlooker is real. Call him Self or *Atma*.

To the Self the world is but a colorful show which he enjoys as long as it lasts and forgets when it is over. Whatever happens on the stage makes him shudder in terror or roll with laughter, yet all the time he is aware that it is but a show. Without desire or fear he enjoys it as it happens.

His state is not desolate. It tastes of the pure, uncaused, undiluted bliss. He is happy and fully aware that happiness is his very nature and that he need not do anything, nor strive for anything to secure it. It follows him, more real than the body, nearer than the mind itself. You imagine that without cause there can be no happiness. To me dependence on anything for happiness is utter misery. Pleasure and pain have causes, while my state is my own, totally uncaused, independent, unassailable.

The play was written, planned and rehearsed. The world just sprouts into being out of nothing and returns to nothing. As long as you are outside my state, you will have Creators, Preservers and Destroyers, but once with me you will know the Self only and see yourself in all.

Whatever is done is done on the stage. Joy and sorrow life and death — they all are real to the man in bondage; to me they are all in the show, as unreal as the show itself. I may perceive the world just like you, but you believe to be in it, while I see it as an iridescent drop in the vast expanse of consciousness.

As [the Self Realized one] gets older he grows more and more happy and peaceful. After all, he is going home. Like a traveler nearing his destination and collecting his luggage, he leaves the train without regret. The reel of destiny is coming to its end — the mind is happy. The mist of bodily existence is lifting — the burden of the body is growing less from day to day. (c40p178-180)

You are the interesting old man, not me! I was never born. How can I grow old? What I appear to be to you exists only in your mind. I am not concerned with it. (c40p181)

There are no distinctive marks of *jnana* [Knowledge of the Self]. Only ignorance can be recognized, not *jnana*. Nor does a *jnani* [One who has Self Knowledge] claim to be something special. All those who proclaim their own greatness and uniqueness are not *jnanis*. They are mistaking some unusual development for realization. The *jnani* shows no tendency to proclaim himself to be a *jnani*. He considers himself to be perfectly normal, true to his real nature.

Self Realization Diagram with Key Terms

Proclaiming oneself to be an omnipotent, omniscient and omnipotent deity is a clear sign of ignorance. (c43p193)

The words of a *jnani* [Self Realized one] have the power of dispelling ignorance and darkness in the mind. It is not the words that matter, but the power behind them; the power of conviction, based on personal realization, on one's own direct experience. (c43p193)

I'm not a person in your sense of the word, though I may appear a person to you. I am that infinite ocean of consciousness in which all happens. I am also beyond all existence and cognition, pure bliss of being. There is nothing I feel separate from, hence I am all. No thing is me, so I am nothing. The same power that makes the fire burn and the water flow, the seeds sprout and the trees grow, makes me answer your questions. There is nothing personal about me, though the language and the style may appear personal. A person is a set pattern of desires and thoughts and resulting actions; there is no such pattern in my case. There is nothing I desire or fear — how can there be a pattern? Life will escape, the body will die, but it will not affect me in the least. Beyond space and time I am, uncaused, uncausing, yet the very matrix of existence. (c48p223)

King Janaka once dreamt that he was a beggar. On waking up he asked his Guru, Vasishta, "Am I a king dreaming of being a beggar, or a beggar dreaming of being a king?" The Guru answered, "You are neither, you are both. You are, and yet you are not what you think yourself to be. You are because you behave accordingly; you are not because it does not last. Can you be a king or a beggar for ever? All must change. You are what does not change. What are you?" Janaka said, "Yes, I am neither king nor beggar, I am the dispassionate witness." The Guru said, "This is your last illusion that you are a *jnani*, that you are different from and superior to the common man. Again you identify yourself with your mind, in this case a well-behaved and in every way an exemplary mind. As long as you see the least difference, you are a stranger to reality. You are on the level of the mind." When the "I am myself" goes, the "I am all" comes. When the "I am all" goes, "I am" comes. When even "I am" goes, reality alone is and in it every "I am" is preserved and glorified. (c49p230-231)

Diversity without separateness is the ultimate that the mind can touch. Beyond that all activity ceases because in it all goals are reached and all purposes fulfilled. (c49p231)

I am now seventy-four years old. And yet I feel that I am an infant. I feel clearly that in spite of all the changes I am a child. My Guru told me, "That child which is you even now is your real self (*swarupa*). Go back to that state of pure being where the "I am" is still in its purity before it got contaminated with "this I am or that I am." Your burden is of false self-identifications — abandon them all." My Guru told me, "Trust me. I tell you; you are divine. Take it as the absolute truth. Your joy is divine, your suffering is divine too. All comes from God. Remember it always. You are God. Your will alone is done." I did believe him and soon realized how wonderfully true and accurate were his words. I did not condition my mind by thinking, "I am God, I am wonderful, I am beyond." I simply followed his instruction which was to focus the mind on pure being "I am," and stay in it. I used to sit for hours together with nothing but the "I am" in my mind, and soon peace and joy and a deep all-embracing love became my normal state. In it all disappeared — myself, my Guru, the life I lived, the world around me. Only peace remained and unfathomable silence. (c51p239)

I am dead already. Physical death will make no difference in my case. I am timeless being. I am free of desire or fear because I do not remember the past, or imagine the future. Where there are no names and shapes, how can there be desire and fear? With desirelessness comes timelessness. I am safe, because what is *not* cannot touch what *is*. You feel unsafe because you imagine danger. Of course your body as such is complex and vulnerable and needs protection, but not you. Once you realize your own unassailable being, you will be at peace. (c55p259-260)

Where there is a universe, there will also be its counterpart which is God. But I am beyond both. There was a kingdom in search of a king. They found the right man and made him king. In no way had he changed. He was merely given the title, rights and duties of a king. His nature was not affected, only his actions. Similarly, with the enlightened man the content of his consciousness undergoes a radical transformation. But he is not misled. He knows the changeless. (c56p264)

There is not much difference [between your content of consciousness and mine] on the surface, but very much of it in depth. You know yourself only through the senses and the mind. You take yourself to be what they suggest. Having no direct knowledge of yourself, you have mere ideas; all mediocre, second-hand, by hearsay. Whatever you think you are you take it to be true. The habit of imagining yourself perceivable and describable is very strong with you.

I see as you see, hear as you hear, taste as you taste, eat as you eat. I also feel thirst and hunger and expect my food to be served on time. When starved or sick, my body and mind go weak. All this I perceive quite clearly, but somehow I am not in it. I feel myself as if floating over it, aloof and detached. There is aloofness and detachment as there is thirst and hunger. There is also the awareness of it all and a sense of immense distance; as if the body and the mind, and all that happens to them were somewhere far out on the horizon. I am like a cinema screen — clear and empty — the pictures pass over it and disappear, leaving it as clear and empty as before. In no way is the screen affected by the pictures, nor are the pictures affected by the screen. The screen intercepts and reflects the pictures, it does not shape them. It has nothing to do with the rolls of film. [The rolls of film] are as they are, lumps of destiny, but not my destiny; the destinies of the people on the screen. (c57p267-268)

As I told you already, my Guru showed me my true nature and the true nature of the world. Having realized that I am one with and yet beyond the world, I became free from all desire and fear. I did not reason out that I should be free — I found myself free — unexpectedly without the least effort. This freedom from desire and fear remained with me since then. Another thing I noticed was that I do not need to make an effort; the deed follows the thought without delay and friction. I have also found that thoughts become self-fulfilling; things would fall into place smoothly and rightly. The main change was in the mind; it became motionless and silent, responding quickly, but not perpetuating the response. Spontaneity became a way of life, the real became natural and the natural became real. And above all, infinite affection, love, dark and quiet, radiating in all directions, embracing all, making all interesting and beautiful, significant and auspicious. (c57p269)

The essence of saintliness is total acceptance of the present moment, harmony with things as they happen. A Saint does not want things to be different from what they are; he knows that considering all factors, they are unavoidable. He is friendly with the inevitable and, therefore,

Self Realization Diagram with Key Terms

does not suffer. Pain he may know, but it does not shatter him. If he can, he does the needful to restore the lost balance — or he lets things take their course.

So what [if a Saint dies]? What does he gain by living on, and what does he lose by dying? What was born must die; what was never born cannot die. It all depends on what he takes himself to be. But I am dead already, or, rather, neither alive or dead. You see my body behaving the habitual way and draw your own conclusions. You will not admit that your conclusions bind nobody but you. Do see that the image you have of me may be altogether wrong. Your image of yourself is wrong too, but that is your problem. But you need not create problems for me and then ask me to solve them. I am neither creating problems nor solving them. (c57p270-271)

Were I full of desires, I would still be what I am. You identify yourself with your desires and become their slave. To me desires are things among other things, mere clouds in the mental sky, and I do not feel compelled to act on them. (c73p360)

In the timeless state there is no self to take refuge in. The man who carries a parcel is anxious not to lose it — he is parcel-conscious. The man who cherishes the feeling "I am" is self-conscious. The jnani holds on to nothing and cannot be said to be conscious. And yet he is not unconscious. He is the very heart of awareness. We call him *digambara*, clothed in space, the Naked One, beyond all appearance. There is no name and shape under which he may be said to exist, yet he is the only one that truly is. (c73p362)

The realized man lives on the level of the absolutes; his wisdom, love and courage are complete. There is nothing relative about him. Therefore he must prove himself by tests more stringent and undergo trials more demanding. The tester, the tested and the set up for testing are all within; it is an inner drama to which none can be a party. (c95p494)

Spiritual Experience

Liberation is of the self from its false and self-imposed ideas; it is not contained in some particular experience, however glorious. All experience is time bound. Whatever has a beginning must have an end. One is always free. (c16p48)

Turn away from the experience to the experiencer, and realize the full import of the only true statement you can make, "I am." (c16p48)

Because you want [the wonderful experiences] back, you cannot have them. The state of craving for anything blocks all deeper experience. Nothing of value can happen to a mind which knows exactly what it wants. For nothing the mind can visualize and want is of much value. (c16p49)

There are so many who take the dawn for the noon, a momentary experience for full realization, and destroy even the little they gain by excess of pride. Humility and silence are essential for a *sadhaka* [spiritual aspirant], however advanced. (c26p99)

Beyond the mind there is no such thing as experience. Experience is a dual state. You cannot talk of reality as an experience. Once this is understood, you will no longer look for being and becoming as separate and opposite. In reality they are one and inseparable, like roots and branches of the same tree. Both can exist only in the light of consciousness which arises in the wake of the sense "I am." This is the primary fact. If you miss it, you miss all. (c27p104-105)

How can reality depend on experience, when it is the very ground of experience. Reality is in the very fact of experience, not in its nature. Experience is a state of mind, while being is definitely not a state of mind. (c27p106)

All experience subsides with the mind. Without the mind there can be no experiencer, nor experience. (c37p164)

The unconditioned is free from experience. (c39p177)

Experience is of change, it comes and goes. Reality is not an event, it cannot be experienced. It is not perceivable in the same way as an event is perceivable. If you wait for an event to take place for the coming of reality, you will wait for ever, for reality neither comes nor goes. It is to be perceived, not expected. It is not to be prepared for and anticipated. But the very longing and search for reality is the movement, operation, and action of reality. All you can do is to grasp the central point, that reality is not an event and does not happen; and whatever happens, whatever comes and goes, is not reality. See the event as an event only, the transient as transient, experience as mere experience and you have done all you can. Then you are vulnerable to reality, no longer armored against it as you were when you gave reality to events and experiences. But as soon as there is some like or dislike, you have drawn a screen. (c42p190)

[Strange spiritual experiences are] all imagination. In the light of consciousness all sorts of things happen and one need not give special importance to any. The sight of a flower is as marvelous as the vision of God. Let them be. Why remember them and then make memory into a problem? Be bland about them; do not divide them into high and low, inner and outer, lasting

Self Realization Diagram with Key Terms

and transient. Go beyond, go back to the source, go to the Self that is the same whatever happens. (c43p197)

Your expectation of something unique and dramatic, of some wonderful explosion, is merely hindering and delaying your Self Realization. You are not to expect an explosion, for the explosion has already happened — at the moment when you were born, when you realized yourself as being-knowing-feeling. There is only one mistake you are making: you take the inner for the outer and the outer for the inner. What is in you, you take to be outside you and what is outside, you take to be in you. The mind and feelings are external, but you take them to be intimate. You believe the world to be objective, while it is entirely a projection of your psyche. That is the basic confusion and no new explosion will set it right. You have to think yourself out of it. There is no other way. (c51p239-240)

You want something like a round-the-clock ecstasy. Ecstasies come and go, necessarily, for the human brain cannot stand the tension for a long time. A prolonged ecstasy will burn out your brain unless it is extremely pure and subtle. In nature nothing is at a stand-still, everything pulsates, appears and disappears. Heart, breath, digestion, sleep and waking — birth and death everything comes and goes in waves. Rhythm, periodicity, harmonious alternation of extremes is the rule. No use rebelling against the very pattern of life. If you seek the Immutable, go beyond experience. (c51p242)

Samadhi [superconscious union] is a state of mind, after all. I am beyond all experience, even of *samadhi*. I am the great devourer and destroyer: whatever I touch dissolves into the void. (c61p290)

You already have all the experience you need, otherwise you would not have come here. You need not gather any more; rather you must go beyond experience. Whatever effort you make, whatever method (*sadhana*) [spiritual practice] you follow, will merely generate more experience, but will not take you beyond. Nor will reading books help you. They will enrich your mind, but the person you are will remain intact. If you expect any benefits from your search, material, mental or spiritual, you have missed the point. Truth gives no advantage. It gives you no higher status, no power over others; all you get is truth and the freedom from the false. (c66p313)

Experience leaves only memories behind and adds to the burden which is heavy enough. You need no more experiences. The past ones are sufficient. And if you feel you need more, look into the hearts of people around you. You will find a variety of experiences which you would not be able to go through in a thousand years. Learn from the sorrows of others and save yourself your own. It is not experience that you need, but the freedom from all experience. Don't be greedy for experience; you need none.

Most of the people vegetate, but do not live. They merely gather experience and enrich their memory. But experience is the denial of Reality which is neither sensory nor conceptual; neither of the body, nor of the mind though it includes and transcends both. (c66p317-318)

Experience, however sublime, is not the real thing. By its very nature it comes and goes. Self Realization is not an acquisition. It is more of the nature of understanding. Once arrived at, it cannot be lost. On the other hand, consciousness is changeful, flowing, undergoing

Spiritual Experience

transformation from moment to moment. Do not hold on to consciousness and its contents. Consciousness held, ceases. To try to perpetuate a flash of insight or a burst of happiness is destructive of what it wants to preserve. What comes must go. The permanent is beyond all comings and goings. Go to the root of all experience, to the sense of being. Beyond being and non-being lies the immensity of the real. Try and try again. (c67p323)

Unless we revolt against this craving for experience and let go of the manifested altogether, there can be no relief; we shall remain trapped. (68p328)

All experience is necessarily transient. But the ground of all experience is immovable. Nothing that may be called an event will last. But some events purify the mind and some stain it. Moments of deep insight and all-embracing love purify the mind, while desires and fears, envies and anger, blind beliefs and intellectual arrogance pollute and dull the psyche. (c69p331)

There can be no experience of the Absolute as it is beyond all experience. The Absolute contains everything experienceable, but without the experience they are as nothing. That which makes the experience possible is the Absolute. (c69p334)

The effect [of the teachings] need not necessarily be an experience. It can be a change in character, in motivation, in relationship to people and one's self. Trances and visions induced by words, or drugs, or any other sensory or mental means are temporary and inconclusive. The truth of what is said here is immovable and everlasting. And the proof of it is in the listener, in the deep and permanent changes in his entire being. It is not something he can doubt, unless he doubts his own existence, which is unthinkable. When my experience becomes your own experience also, what better proof do you want? (c73p359)

All experience is illusory, limited and temporal. Expect nothing from experience. Realization by itself is not an experience, though it may lead to a new dimension of experiences. Yet the new experiences, however interesting, are not more real than the old. Definitely realization is not a new experience. It is the discovery of the timeless factor in every experience. It is awareness, which makes experience possible. Just like in all the colors, light is the colorless factor; so in every experience awareness is present, yet it is not an experience. Awareness is ever there. Open the shutter of the mind and it will be flooded with light. (c79p403)

The real sees the real in the unreal. It is the mind that creates the unreal, and it is the mind that sees the false as false. There is no such thing as the experience of the real. The real is beyond experience. All experience is in the mind. You know the real by being real. (c85p438)

Sex and Love

Love is a state of being. Sex is energy. Love is wise, sex is blind. Once the true nature of love and sex is understood there will be no conflict or confusion. (c28p111)

All suffering is born of desire. True love is never frustrated. How can the sense of unity be frustrated? What can be frustrated is the desire for expression. Such desire is of the mind. As with all things mental, frustration is inevitable. Love is a state of being. You are love itself — when you are not afraid. (c28p111-112)

Sex is an acquired habit. Go beyond. As long as your focus is on the body, you will remain in the clutches of food and sex, fear and death. Find yourself and be free. (c47p217)

As long as you pay attention to ideas, your own or of others, you will be in trouble. But if you disregard all teachings, all books, anything put into words, and dive deeply within yourself and find yourself, this alone will solve all your problems and leave you in full mastery of every situation, because you will not be dominated by your ideas about the situation. Take an example. You are in the company of an attractive woman. You get ideas about her and this creates a sexual situation. A problem is created and you start looking for books on continence, or enjoyment. Were you a baby, both of you could be naked and together without any problem arising. Just stop thinking you are the bodies, and the problems of love and sex will lose their meaning. With all sense of limitation gone, fear, pain and the search for pleasure — all cease. Only awareness remains. (c50p235)

I am talking of your search for love. Had it a beginning? Will it have an end? In your search for love what exactly are you searching for? Of the two what would you prefer, to love or to be loved? Can you love on your own, or must you be made to love? What makes a person lovable? Is it not being loved? First you love and then you look for reasons. But what makes you happy? Unless you love there is no happiness. But, does love make you always happy? Is not the association of love with happiness a rather early, infantile stage? When the beloved suffers, don't you suffer too? And do you cease to love, because you suffer? Must love and happiness come and go together? Is love merely the expectation of pleasure?

Then what is love? Is it not a state of being rather than a state of mind? Must you know that you love in order to love? Is not love as much a part of you as consciousness of being?

[You are unhappy] because you did not go down to the very roots of your being. It is your complete ignorance of yourself that covered up your love and happiness, and made you seek for what you had never lost. Love is will; the will to share your happiness with all. Being happy — making happy — this is the rhythm of love. (c52p245-246)

In dream you love some and not others. On waking up you find you are love itself, embracing all. Personal love, however intense and genuine, invariably binds; love in freedom is love of all. When you are love itself, you are beyond time and numbers. In loving one you love all, in loving all, you love each. One and all are not exclusive. (c55p258)

The Universal Mind makes and unmakes everything. The Supreme imparts reality to whatever comes into being. To say that it is the universal love may be the nearest we can come to it in

words. Just like love, it makes everything real, beautiful, desirable. Wherefrom comes all the powerful attractions that make all created things respond to each other, that brings people together, if not from the Supreme? Shun not desire; see only that it flows into the right channels. Without desire you are dead. But with low desires you are a ghost. (c64p303-304)

How can [the unreal be an expression of the real?] It is like saying that truth expresses itself in dreams. To the real the unreal is not. It appears to be real only because you believe in it. Doubt it, and it ceases. When you are in love with somebody, you give it reality — you imagine your love to be all-powerful and everlasting. When it comes to an end, you say, "I thought it was real, but it wasn't." Transiency is the best proof of unreality. What is limited in time and space, and applicable to one person only is not real. The real is for all and forever. (c69p334)

All these attributes; being, consciousness, love and beauty are reflections of the real in the world. No real — no reflection. In love there is not the one even, how can there be two? Love is the refusal to separate, to make distinctions. Before you can think of unity, you must first create duality. When you truly love, you do not say, "I love you." Where there is mentation, there is duality. (c72p352)

You are really in search of yourself without knowing it. You are love longing for the love-worthy, the perfectly lovable. Due to ignorance you are looking for it in the world of opposites and contradictions. When you find it within your search will be over. What is perfect returns to the source of all perfection, and the opposites play on. (c79p401-402)

Your interest in others is egoistic, self-concerned, self-oriented. You are not interested in others as persons, but only as far as they enrich, or ennoble your own image of yourself. And the ultimate in selfishness is to care only for the protection, preservation and multiplication of one's own body. By body I mean all that is related to your name and shape — your family, tribe, country, race. To be attached to one's name and shape is selfishness. A man who knows that he is neither body nor mind cannot be selfish, for he has nothing to be selfish for. (c98p510)

I am the other person, the other person is myself; in name and shape we are different, but there is no separation. At the root of our being we are one. [Love between people is at the root of being] but they are not conscious of it. They feel the attraction, but do not know the reason. Love is not selective, desire is selective. In love there are no strangers. When the center of selfishness is no longer, all desires for pleasure and fear of pain cease; one is no longer interested in being happy; beyond happiness there is pure intensity, inexhaustible energy, the ecstasy of giving from a perennial source. (c98p511)

Bliss

Want the best — the highest happiness, the greatest freedom. Desirelessness is the highest bliss. (c16p49)

To know one's real Self is bliss, to forget is sorrow. (c16p52)

Be fully aware of your own being and you will be in bliss consciously. Because you take your mind off yourself and make it dwell on what you are not, you lose your sense of well-being of being well. (c25p95-96)

Self Realization Diagram with Key Terms

Consciousness and being (*sad-chit*) meet in bliss (*ananda*). For bliss to arise there must be meeting, contact, the assertion of unity in duality. (c26p99)

[The bliss of non-duality] is more of the nature of a great peace. (c27p103)

The same consciousness (*chit*) appears as being (*sat*) and as bliss (*ananda*). *Chit* in movement is *Ananda*; *Chit* motionless is being. [Being—Consciousness—Bliss -is- *Sat—Chit—Ananda*] (c27p104)

The undisturbed state of being is bliss; the disturbed state is what appears as the world. In non-duality there is bliss; in duality — experience. What comes and goes is experience with its duality of pain and pleasure. Bliss is not to be known. One is always bliss, but never blissful. Bliss is not an attribute. (c27p106)

You cannot know yourself through bliss alone, for bliss is your very nature. You must face the opposite, what you are not, to find enlightenment. (c64p306)

Sin and Virtue

Sin and virtue refer to a person only. Without a sinful or virtuous person what is sin or virtue? At the level of the absolute there are no persons; the ocean of pure awareness is neither virtuous nor sinful. Sin and virtue are invariably relative. To nourish the ideas, "I am a sinner, I am not a sinner," is sin. To identify oneself with the particular is all the sin there is. The impersonal is real, the personal appears and disappears. Why do you insist on polluting the impersonal with your ideas of sin and virtue? It just does not apply. The impersonal cannot be described in terms of good and bad. It is Being—Wisdom—Love: all absolute. Where is the scope for sin there? And virtue is only the opposite of sin. (c21p71-72)

True virtue is divine nature (*swarupa*). What you are really is your virtue. But the opposite of sin which you call virtue is only obedience born out of fear. Remembering your self is virtue, forgetting your self is sin. (c21p72)

[Sin and virtue] are man-made values. (c41p184)

You alone can undo the evil you have created. Your own callous selfishness is at the root of it. Put first your own house in order and you will see that your work is done. (c60p282)

There is no good and no evil. In every concrete situation there is only the necessary and the unnecessary. The needful is right, the needless is wrong. The situation decides. Every situation is a challenge which demands the right response. When the response is right, the challenge is met and the problem ceases. If the response is wrong, the challenge is not met and the problem remains unsolved.

[Goodness prevails] in my real world. In my world even what you call evil is the servant of the good and therefore necessary. It is like boils and fevers that clear the body of impurities. Disease is painful, even dangerous, but if dealt with rightly it heals. This problem of things, good and evil in themselves does not exist in my world. The needful is good and the needless is evil. In your world the pleasant is good and the painful is evil. (c60p283-284)

There is nothing wrong with your world; it is your thinking yourself to be separate from it that creates disorder. Selfishness is the source of all evil. (c61p287-288)

It is right to be oneself, it is wrong not to be. All else is conditional. You are eager to separate right from wrong because you need some basis for action. You are always after doing something or other. But personally motivated action based on some scale of values, aiming at some result is worse than inaction, for its fruits are always bitter. (c72p354)

I know no sin, nor sinner. Your distinction and valuation do not bind me. Everybody behaves according to his nature. It cannot be helped, nor need it be regretted. When ignorance, the mother of sin, dissolves, destiny, the compulsion to sin again, ceases. With ignorance coming to an end all comes to an end. Things are then seen as they are and they are good. (c97p503)

I know no bad people, I only know myself. I see no saints or sinners, only living beings. (c97p503)

Generally, what causes suffering is wrong, and what removes it is right. (c97p504)

Evil is the shadow of inattention. In the light of self-awareness it will wither and fall off. (c98p510)

What increases suffering is bad, and what removes it is good. (c98p511)

Punishment is but legalized crime. In a society built on prevention, rather than retaliation, there would be very little crime. The few exceptions will be treated medically, as of unsound mind and body. (c98p512)

Destiny — Free Will

Their destiny is what happens. There is no thwarting of destiny. You mean to say everybody's life is totally determined at his birth? What a strange idea! Were it so, the power that determines would see to it that nobody should suffer. (c29p115)

Desire shapes destiny. You are free now. What is it that you want to desire? Desire it. Maybe you are deceiving yourself. Maybe you are giving expression to your real desires and the ones you approve of are kept on the surface for the sake of respectability. It is all due to weakness of the mind and disintegration of the brain. Collect and strengthen your mind and you will find that your thoughts and feelings, words and actions will align themselves in the direction of your will. (c30p119-120)

Destiny refers only to name and shape. Since you are neither body nor mind, destiny has no control over you. You are completely free. The cup is conditioned by its shape, material, use and so on. But the space within the cup is free. It happens to be in the cup only when viewed in connection with the cup. Otherwise it is just space. As long as there is a body, you appear to be embodied. Without the body you are not disembodied — you just are. Even destiny is but an idea. (c48p224)

Self Realization Diagram with Key Terms

Before you were born you expected to live according to a plan which you yourself had laid down. Your own will was the backbone of your destiny. (c56p266)

Calling it destiny explains little. When it happens you cannot say why it happens and you merely cover up your ignorance by calling it karma or grace, or the will of God. (c64p304)

Oh no, [there is no such thing as free will,] you are compelled to desire. In Hinduism the very idea of free will is non-existent so there is no word for it. Will is commitment, fixation, bondage. You must be free first. To be free in the world you must be free of the world. Otherwise your past decides for you and your future. Between what had happened and what must happen you are caught. Call it destiny or karma, but never freedom. First return to your true being, and then act from the heart of love. (c72p356)

Have a better look at yourself. The screen is there — it does not change. The light shines steadily. Only the film in between keeps moving and causes pictures to appear. You may call the film — destiny (*prarabdha*). Ignorance is the cause of inevitability; ignorance of yourself primarily, and ignorance of the true nature of things, their causes and effects. (c76p384)

There is destiny to consider. The unconscious is in the grip of destiny; it is destiny, in fact. But however heavy may be the hand of destiny, it can be lifted by patience and self-control. Integrity and purity remove the obstacles and the vision of reality appears in the mind. Both [merit and destiny] are in the unconscious. Conscious merit is mere vanity. Consciousness is always of obstacles; when there are no obstacles, one goes beyond it. (c79p399)

The painter is in the picture. You separate the painter from the picture and look for him. Don't separate and don't put false questions. Things are as they are and nobody in particular is responsible. The idea of personal responsibility comes from the illusion of agency. "Somebody must have done it, somebody is responsible." Society as it is now with its framework of laws and customs is based on the idea of a separate and responsible personality, but this is not the only form a society can take. There may be other forms where the sense of separation is weak and responsibility diffused. (c82p416-417)

What you see is nothing but your self. Call it what you like, it does not change the fact. Through the film of destiny your own light depicts pictures on the screen. You are the viewer, the light, the picture and the screen. Even the film of destiny is self-selected and self-imposed. (c92p479-480)

Destiny is only a blanket word to cover up your ignorance. Chance is another word. Causes and results are infinite in number and variety. Everything affects everything. In this universe when one thing changes, everything changes. Hence the great power of man in changing the world by changing himself. (c95p490)

When ignorance, the mother of sin, dissolves, destiny, the compulsion to sin again, ceases. With ignorance coming to an end all comes to an end. (c97p503)

Karma

Karma is only a store of unspent energies, of unfulfilled desires and fears not understood. The store is being constantly replenished by new desires and fears. It need not be so for ever. Understand the root cause of your fears — estrangement from yourself; and of desires — the longing for the self; and your karma will dissolve like a dream. Between earth and heaven life goes on. Nothing is affected, only bodies grow and decay. (c81p411)

What is the drug which you call karma or destiny? It made you believe yourself to be what you are not. What is it and can you be free of it? Before you go further you must accept, at least as a working theory, that you are not what you appear to be, that you are under the influence of a drug. Then only will you have the urge and the patience to examine the symptoms and search for their common cause. (c86p443)

Most of our karma is collective. We suffer for the sins of others, as others suffer for ours. Humanity is one. Ignorance of this fact does not change it. We could have been much happier people ourselves, but for our indifference to the sufferings of others. (c90p465-466)

Circumstances and conditions rule the ignorant. The knower of reality is not compelled. The only law he obeys is that of love. (c93p484)

The Conscious and Unconscious Mind

Whatever vice or weakness in ourselves we discover and understand its causes and its workings, we overcome it by the very knowing; the unconscious dissolves when brought into the conscious. The dissolution of the unconscious releases energy; the mind feels adequate and becomes quiet. (c6p13-14)

Self Realization is primarily the knowledge of one's conditioning, and the awareness that the infinite variety of conditions depends on our infinite ability to be conditioned and to give rise to variety. To the conditioned mind, the unconditioned appears as the totality as well as the absence of everything. (c39p177)

The mind is but a set of mental habits, of ways of thinking and feeling, and to change they must be brought to the surface and examined. This also takes time. Just resolve and persevere, the rest will take care of itself. (c48p220)

The fact of pain is easily brought within the focus of awareness. With suffering it is not that simple. To focus on suffering is not enough, for mental life as we know it is one continuous stream of suffering. To reach the deeper layers of suffering you must go to its roots and uncover their vast underground network, where fear and desire are closely interwoven and the currents of life's energy oppose, obstruct and destroy each other.

[You reach the deeper levels of the unconscious mind] by being with yourself, the "I am." By watching yourself in your daily life with alert interest with the intention to understand rather than to judge, in full acceptance of whatever may emerge because it is there, you encourage the deep to come to the surface and enrich your life and consciousness with its captive energies. This is the great work of awareness; it removes obstacles and releases energies by understanding the nature of life and mind. Intelligence is the door to freedom and alert attention is the mother of intelligence. (c59p278)

What is important is that your unconscious does not work against the conscious, that there is integration on all levels. Once you are inwardly integrated, outer knowledge comes to you spontaneously. At every moment of your life you know what you need to know. In the ocean of the Universal Mind all knowledge is contained; it is yours on demand. Most of it you may never need to know — but it is yours all the same. As with knowledge, so it is with power. (c76p385)

There is destiny to consider. The unconscious is in the grip of destiny; it is destiny, in fact. But however heavy may be the hand of destiny, it can be lifted by patience and self-control. Integrity and purity remove the obstacles and the vision of reality appears in the mind. Both [merit and destiny] are in the unconscious. Conscious merit is mere vanity. Consciousness is always of obstacles; when there are no obstacles, one goes beyond it. (c79p399)

Most of your experiences are unconscious. The conscious ones are very few. You are unaware of the fact because to you only the conscious ones count. Become aware of the unconscious. Desire and fear are the obscuring and distorting factors. When mind is free of them the unconscious becomes accessible. The conscious becomes one with the unconscious. The distinction ceases, whichever way you look at it. (c80p406)

Conscious and Unconscious Mind

It is a mistake to take the conscious to be the whole of man. Man is the unconscious, conscious and the super-conscious, but you are not the man. (c86p445)

Not only the conscious but the unconscious as well should be taken care of in our spiritual practice. Keep the "I am" in the focus of awareness, remember that you are, watch yourself ceaselessly and the unconscious will flow into the conscious without any special effort on your part. Wrong desires and fears, false ideas, social inhibitions are blocking and preventing its free interplay with the conscious. Once free to mingle, the two become one and the one becomes all.

The person merges into the witness, the witness into awareness, awareness into pure being, yet identity is not lost, only its limitations are lost. It is transfigured, and becomes the Real Self, the *sadguru*, the eternal friend and guide. You cannot approach it in worship. No external activity can reach the inner self; worship and prayers remain on the surface only. To go deeper, meditation is essential, striving to go beyond the states of sleep, dream and waking. In the beginning the attempts are irregular, and then they recur more often, become regular, then continuous and intense, until all obstacles are conquered. (c86p447)

The fact is that there is little difference between the conscious and the unconscious — they are essentially the same. The waking state differs from deep sleep in the presence of the witness. A ray of awareness illumines a part of our mind and that part becomes our dream or waking consciousness, while awareness appears as the witness. The witness usually knows only consciousness. *Sadhana* [spiritual practice] consists in the witness turning back first on his conscious, then upon himself in his own awareness. Self-awareness is Yoga. (c101p532)

Qualities of Mind: Harmony — Inertia — Restlessness

Sattva [harmony] is pure and strong always. It is like the sun. It may seem obscured by clouds and dust, but only from the point of view of the perceiver. Deal with the causes of obscuration [inertia and restlessness], not with the sun. (c6p14)

Inertia (*tamas*) and restlessness (*rajas*) work together and keep clarity and harmony (*sattva*) down. *Tamas* and *Rajas* must be conquered before *Sattva* can appear. (c33p140)

[The three *gunas* (qualities of Universal Mind) *sattva-rajas-tamas*] are in both [matter and mind] of course, because the two are not separate. It is only the absolute that is beyond *gunas*. In fact, these are but points of view, ways of looking. They exist only in the mind. Beyond the mind all distinctions cease. (c54p251)

Can't you go beyond the *gunas* [qualities of Universal Mind]? Why choose the *sattva* [harmony]? Be what you are, wherever you are and worry not about *gunas*. (c72p353)

[The link between *atma* (the Real self) and *sattva* (Universal harmony) is like that] between the sun and its rays. Harmony and beauty, understanding and affection are all expressions of Reality. It is Reality in action, the impact of the spirit on matter. With the maturing of the *sattva* all desires and fears come to an end. The Real Being is reflected in the mind undistorted. Matter is redeemed, spirit is revealed. The two are seen as one. They were always one, but the imperfect mind saw them as two. Perfection of the mind is the human task, for matter and spirit meet in the mind. (c75p376-377)

Direct Experience

Of course you are the Supreme Reality! But what of it? Every grain of sand is God; to know it is important, but that is only the beginning. (c10p27)

Your book knowledge is useful to begin with, but soon must be given up for direct experience, which by its very nature is inexpressible. (c34p143)

Don't ask the mind to confirm what is beyond the mind. Direct experience is the only valid confirmation. (c45p208)

Keep very quiet and watch what comes to the surface of the mind. Reject the known, welcome the so far unknown, and reject it in its turn. Thus you come to a state in which there is no [relative] knowledge, only being, in which being itself is Knowledge. To know by being is Direct Knowledge. It is based on the identity of the seer and the seen. Indirect knowledge is based on sensation and memory, on proximity of the perceiver and his perception, confined with the contrast between the two. (94p486)

Learning words is not enough. You may know the theory, but without the actual experience of your self as the impersonal and unqualified center of being, love and bliss, mere verbal knowledge is sterile. (c98p509)

We talk of God, Truth and Love, but instead of direct experience we have definitions. Instead of enlarging and deepening action we chisel our definitions. And we imagine that we know what we can define! Verbal teaching has its use; it prepares the mind for voiding itself of its accumulations. A level of mental maturity is reached when nothing external is of any value and the heart is ready to relinquish all. For the Self is not known through words; only direct insight will reveal it. Look within, search within. (c98p514)

Belief

When you believe yourself to be a person, you see persons everywhere. In reality there are no persons, only threads of memories and habits. (c13p37)

Your mistake lies in your belief that you are born. You were never born nor will you ever die, but you believe that you were born at a certain date and place, and that a particular body is your own. (c23p83)

Your body and your mind exist as long as you believe so. Man becomes what he believes himself to be. (c48p226)

What makes you believe that you are a separate individual? (c49p229)

A prince who believes himself to be a beggar can be convinced conclusively in one way only: he must behave as a prince and see what happens. Behave as if what I say is true and judge by what actually happens. All I ask is the little faith needed for making the first step. With experience will come confidence and you will not need me any more. I know what you are and I am telling you. Trust me for a while. (c54p255)

We believe in so many things on hearsay. We believe in distant lands and people, in heavens and hells, in gods and goddesses, because we were told. Similarly, we were told about ourselves, our parents, name, position, duties and so on. We never cared to verify. The way to truth lies through the destruction of the false. To destroy the false, you must question your most inveterate beliefs. Of these the idea that you are the body is the worst. With the body comes the world, with the world — God, who is supposed to have created the world and thus it starts — fears, religions, prayers, sacrifices, all sorts of systems — all to protect and support the child-man frightened out of his wits by monsters of his own making. Realize that what you are cannot be born nor die and with the fear gone all suffering ends. (c64p302)

You are not what you think yourself to be; I assure you. The image you have of yourself is made up from memories and is purely accidental. Nothing compels. You are as you believe yourself to be. Stop believing. (c70p339)

As long as you believe [you have not reached absolute completeness], you must go on with your *sadhana* [spiritual practice] to disperse the false idea of not being complete. (c90p464)

Experience is shaped by belief, and belief is shaped by experience. (c91p472)

You believe [you were born and will die] because you have never questioned your belief that you are the body which is born and dies. (c94p484)

Self Realization Diagram with Key Terms

Liberation is not an acquisition but a matter of courage, the courage to believe that you are free already and to act on it. (c99p518)

God vis-à-vis the World

In my light [things of the world] come and go as the specks of dust dancing in the sunbeam. The light illumines the specks, but does not depend on them. Nor can it be said to create them. It cannot be even said to know them. (c13p35)

God is not running the world. All happens by itself. All is a play in consciousness. (c13p36)

You think God knows you? Even the world He does not know. (c14p43)

How can there be [a God apart from me]? "I am" is the root, God is the tree. Who am I to worship, and what for? (c15p44)

Did God come and tell you that the world is His creation and concern, not yours? (c15p45)

To help you God must know your existence. But you and your world are dream states. In dreams you may suffer agonies. None knows them, and none can help you. (c15p45)

When you see the world you see God. There is no seeing God, apart from the world. Beyond the world to see God is to be God. The light by which you see the world, which is God, is the tiny little spark "I am," apparently so small, yet the first and the last in every act of knowing and loving. (c19p61)

If the world is false, then the plan and its creator are also false. (c23p83)

As long as you think yourself to be a person, [God] too is a person. When you are all, you see Him as all. (c24p88)

God is perfection itself, not an effort at perfection. (c25p95)

You are the god of your world, and you are both stupid and cruel. Let god be a concept — your own creation. Find out who you are, how did you come to live, longing for truth, goodness and beauty in a world full of evil. Of what use is your arguing for or against God when you just do not know who is God and what you are talking about. The god born of fear and hope, shaped by desire and imagination, cannot be the Power That is, the Mind and the Heart of the universe. (c35p152)

The man who claims to be God and the man who doubts it — both are deluded. They talk in their dream. (c38p171)

God is only an idea in your mind. The fact is you. The only thing you know for sure is: "here and now I am." Remove, the "here and now," the "I am" remains; unassailable. (c44p199)

The universal is not aware of the particular. The existence as a person is a personal matter. A person exists in time and space, has name and shape, beginning and end. The universal includes all persons; the absolute is at the root of all and beyond all. (c55p25)

It is your ego that makes you think there must be a doer. You create a God to your own image, however dismal the image. Through the film of your mind you project a world and also a God to give it cause and purpose. It is all imagination — step out of it. (c72p354)

To love and worship a god is also ignorance. My home is beyond all notions, however sublime. (c82p417)

There are innumerable gods, each in his own universe. They create and re-create eternally. Are you going to wait for them to save you? What you need for salvation is already within your reach. Use it. Investigate what you know to its very end and you will reach the unknown layers of your being. Go farther and the unexpected will explode in you and shatter all. It means life — at last. (c85p440)

Even faith in God is only a stage on the way. Ultimately you abandon all, for you come to something so simple that there are no words to express it. (c90p469-470)

As I see [theories of the world and its cause], it is all day-dreaming. There is no reality in ideas. The fact is that without you, neither the universe nor its cause could have come into being. "I am" is an ever-present fact; while "I am created" is an idea. Neither God nor the universe have come to tell you that they have created you. The mind obsessed by the idea of causality invents creation, and then wonders "who is the creator?" The mind itself is the creator. Even this is not quite true, for the created and its creator are one. The mind and the world are not separate. Do understand that what you think to be the world is your own mind. All space and time are in the mind. Where will you locate a supra-mental world? There are many levels of the mind, and each projects its own version; yet all are in the mind and created by the mind. (c97p502)

Suicide

I am not asking you to commit suicide. Nor can you. You can only kill the body, you cannot stop the mental process, nor can you put an end to the person you think you are. Just remain unaffected. This complete aloofness, unconcern with mind and body is the best proof that at the core of your being you are neither mind nor body. (c46p210)

Nothing is wrong [with suicide] if it solves the problem. What if it does not? Suffering caused by extraneous factors, some painful and incurable disease or unbearable calamity, may provide some justification; but where wisdom and compassion are lacking, suicide cannot help. A foolish death means foolishness reborn. Besides, there is the question of karma to consider. Endurance is usually the wisest course. Endurance is one thing and helpless agony is another. Endurance is meaningful and fruitful, while agony is useless. (c90p465)

Fundamentally, nobody can compel another to live. Besides, there were cultures in which suicide had its acknowledged and respected place. [One may live out one's natural span of life] naturally, spontaneously, easily — yes. But disease and suffering are not natural. There is noble

virtue in unshakable endurance of whatever comes, but there is also dignity in the refusal of meaningless torture and humiliation. (c91p471)

Grace

[The Guru's] grace is constant and universal. It is not given to one and denied to another. It is by The Guru's grace that your mind is engaged in search for truth, and it is by his grace that you will find it. It works unswervingly towards your ultimate good. And it is for all. The Guru is concerned little with the person. His attention is on the inner watcher. It is the task of the watcher to understand and thereby eliminate the person. While there is grace on one side, there must be dedication to the task on the other. (c71p342)

The very desire to be ready means the Guru has come and the flame is lighted. It may be a stray word, or a page in a book; the Guru's grace works mysteriously. (c73p358)

The grace of your Inner Reality is timelessly with you. Your very asking for grace is a sign of it. Do not worry about my grace, but do what you are told. The doing is the proof of earnestness, not the expecting of grace. (c76p379)

Evolution

Who needs the "I am?" It is there — now. It had a beginning it will have an end. What does not come and go — remains. It is the ever greedy mind that creates ideas of progress and evolution towards perfection. It disturbs and talks of order, destroys, and seeks security. (c81p411)

Cosmology

All [cosmologies] are true, all are false. You can pick up whichever you like best. These are all ways of putting words together. Some favor one way, some favor another. Theories are neither right nor wrong. They are attempts at explaining the inexplicable. It is not the theory that matters, but the way it is being tested. It is the testing of the theory that makes it fruitful. Experiment with any theory you like. If you are truly earnest and honest, the attainment of reality will be yours. (c30p118-119)

Words and Concepts

Non-distinction speaks in silence. Words carry distinctions. The unmanifested has no name; all names refer to the manifested. It is useless to struggle with words to express what is beyond words. Consciousness is spirit, consciousness is matter. Imperfect spirit is matter, perfect matter is spirit. In the beginning as in the end, all is one. All division is in the mind; there is none in reality. Movement and rest are states of mind and cannot be without their opposites. By itself, nothing moves, nothing rests. It is a grievous mistake to attribute to mental constructs absolute existence. Nothing exists by itself. There is rest as a state of *mind* and there is rest as a state of *being*. The former comes and goes, while the true rest is the very heart of action. Unfortunately, language is a mental tool and works only in opposites. Whatever is spoken is speech only. Whatever is thought is thought only. The real meaning is unexplainable, though experienceable. (c27p104-105)

Words and Concepts

Words are of the mind and the mind obscures and distorts. Hence the absolute need to go beyond words and move over to my side. You give reality to concepts, while concepts are distortions of reality. Abandon all conceptualization and stay silent and attentive. Be earnest about it and all will be well with you. (c35p153-154)

Words do not describe, they are only symbols. (c38p171)

Words may aggravate illusion; words may also help dispel it. There is nothing wrong in repeating the same truth again and again until it becomes reality. Mother's work is not over with the birth of the child. She feeds it day after day, year after year until it needs her no longer. People need hearing words, until facts speak to them louder than words. (c39p174)

As long as you give importance to words, you are children. (c39p174)

First words, then silence. One must be ripe for silence. (c45p203)

All are mere words, of what use are they to you? You are entangled in the web of verbal definitions and formulations. Go beyond your concepts and ideas; in the silence of desire and thought the truth is found. (c62p295)

Do not be misled by words — one word may convey several and even contradictory meanings. (c72p351)

You have invented words like effort, inner, outer, self, etc. and seek to impose them on reality. Things just happen to be as they are, but we want to build them into a pattern laid down by the structure of our language. So strong is this habit that we tend to deny reality to what cannot be verbalized. We just refuse to see that words are mere symbols, related by convention and habit to repeated experiences. (c75p376)

[The value of spiritual books is] they help in dispelling ignorance. They are useful in the beginning, but become a hindrance in the end. One must know when to discard them. (c75p376)

In the attentive and thoughtful reader [these published conversations] will ripen and bring out flowers and fruits. Words based on truth, if fully tested, have their own power. (c75p377)

The final answer is this: nothing is. All is a momentary appearance in the field of the universal consciousness; continuity as name and form is a mental formation only, easy to dispel. (c82p415)

Words do not create facts; they either describe them or distort. The fact is always non-verbal. (c83p421)

Words of a realized man never miss their purpose. They wait for the right conditions to arise which may take some time, and this is natural, for there is a season for sowing and a season for harvesting. But the word of a Guru is a seed that cannot perish. (c83p421-422)

As the mind is made of words and images, so is every reflection in the mind. It covers up reality with verbalization and then complains. (c84p430-431)

Self Realization Diagram with Key Terms

It appears to you [that I am speaking]. As I see it, two body-minds exchange symbolic noises. In reality nothing happens. (c85p438)

The moment you start talking you create a verbal universe, a universe of words, ideas, concepts and abstractions, interwoven and inter-dependent, most wonderfully generating, supporting and explaining each other and yet all without essence or substance, mere creations of the mind. Words create words, reality is silent.

[Words] serve their limited purpose of inter-personal communication. Words do not convey facts, they signal them. Once you are beyond the person, you need no words. Words and questions come from the mind and hold you there. To go beyond the mind, you must be silent and quiet. Peace and silence, silence and peace — this is the way beyond. (c87p450)

The mind shapes the language and the language shapes the mind. Both are tools; use them but don't misuse them. Words can bring you only unto their own limit; to go beyond, you must abandon them. Remain as the silent witness only. (c87p451)

[Talking of and using Hindu approaches and imagery] is my way of talking, a language I was taught to use. [I use them] because you want words where no words apply. (c88p458)

Each teacher has his own method, usually patterned on his Guru's teachings, the way he himself has realized, and his own terminology as well. (89p460-461)

Words are made by the mind and are meaningful only on the level of the mind. The word "bread;" neither can you eat nor live by it, it merely conveys an idea. It acquires meaning only with the actual eating. In the same sense am I telling you that the Normal State is not verbal. I may say it is wise love expressed in action, but these words convey little, unless you experience them in their fullness and beauty. Words have their limited usefulness, but we put no limits to them and bring ourselves to the brink of disaster. Our noble ideas are finely balanced by ignoble actions. We talk of God, Truth and Love, but instead of direct experience we have definitions. Instead of enlarging and deepening action we chisel our definitions. And we imagine that we know what we can define! (c98p513-514)

Verbal teaching has its use; it prepares the mind for voiding itself of its accumulations. A level of mental maturity is reached when nothing external is of any value and the heart is ready to relinquish all. For the Self is not known through words; only direct insight will reveal it. Look within, search within. (c98p514)

You may know all the right words, quote the scriptures, be brilliant in your discussions and yet remain a bag of bones. Or you may be inconspicuous and humble, an insignificant person altogether, yet glowing with loving kindness and deep wisdom. (c98p514-515)

Nisargadatta Maharaj's Tradition — Navnath Sampradaya

We are called collectively the "Nine Masters." The legend says that our first teacher was Rishi Dattatreya, the great incarnation of the Trinity of *Brahma*, *Vishnu* and *Shiva*. Even the Nine Masters (*Navnath*) are mythological. The Nine Masters tradition, *Navnath Parampara*, is like a river — it flows into the ocean of reality and whoever enters it is carried along.

Those who practice the *sadhana* [spiritual practice] of focusing their mind on "I am" may feel related to others who have followed the same *sadhana* and succeeded. They may decide to verbalize their sense of kinship by calling themselves *Navnaths*. It gives them the pleasure of belonging to an established tradition. The circle of *satsang*, the "company of saints" expands in numbers as time passes.

Power and grace are for all and for the asking. Giving oneself a particular name does not help. Call yourself by any name — as long as you are intensely mindful of yourself, the accumulated obstacles to Self Knowledge are bound to be swept away.

[Q: Can I call myself a *Navnath*?] Please! Your word-addicted mind! The name will not change you. At best it may remind you to behave. There is a succession of Gurus and their disciples, who in turn train more disciples and thus the line is maintained. But the continuity of tradition is informal and voluntary. It is like a family name, but here the family is spiritual.

The *Navnath Sampradaya* [Nine Masters Tradition] is only a tradition, a way of teaching and practice. It does not denote a level of consciousness. If you accept a *Navnath Sampradaya* teacher as your Guru, you join his *Sampradaya*. Usually you receive a token of his grace — a look, a touch, or a word; sometimes a vivid dream or a strong remembrance. Sometimes the only sign of grace is a significant and rapid change in character and behavior.

Your belonging is a matter of your own feeling and conviction. After all, it is all verbal and formal. In reality there is neither Guru nor disciple, neither theory nor practice; neither ignorance nor realization. It all depends on what you take yourself to be. Know yourself correctly. There is no substitute to Self Knowledge. (c97p500-502)

Comprehensive Overviews

Overview One — Demolish the Prison

There is only life. There is nobody who lives a life. Whether you plan or don't, life goes on. But in life itself a little whorl arises in the mind which indulges in fantasies and imagines itself dominating and controlling life. Life itself is desireless. But the false self wants to continue — pleasantly. Therefore it is always engaged in ensuring one's continuity. Life is unafraid and free.

Contemplate life as infinite, undivided, ever present, ever active, until you realize yourself as one with it. It is not even very difficult, for you will be returning only to your own natural condition. Once you realize that all comes from within, that the world in which you live has not been projected onto you but *by* you, your fear comes to an end. Without this realization you identify yourself with the externals, like the body, mind, society, nation, humanity; even God or the Absolute. But these are all escapes from fear. It is only when you fully accept your responsibility for the little world in which you live, and watch the process of its creation, preservation and destruction, that you may be free from your imaginary bondage.

You [imagine yourself so wretched] by habit only. Change your ways of feeling and thinking, take stock of them and examine them closely. You are in bondage by inadvertence. Attention liberates. You are taking so many things for granted. Begin to question. The most obvious things are the most doubtful. Ask yourself such questions as, "Was I really born? Am I really so-and-so? How do I know that I exist? Who are my parents? Have they created me, or have I created them? Must I believe all I am told about myself? Who am I, anyhow?"

You have put so much energy into building a prison for yourself. Now spend as much on demolishing it. In fact, demolition is easy, for the false dissolves when it is discovered. All hangs on the idea "I am." Examine it very thoroughly. It lies at the root of every trouble. It is a sort of skin that separates you from the reality. The real is both within and without the skin, but the skin itself is not real. This "I am" idea was not born with you. You could have lived very well without it. It came later due to your self-identification with the body. It created an illusion of separation where there was none. It made you a stranger in your own world and made the world alien and inimical. Without the sense of "I am" life goes on. There are moments when we are without the sense of "I am" at peace and happy. With the return of the "I am," trouble starts.

You must deal with the "I-sense" if you want to be free of it. Watch it in operation and at peace, how it starts and when it ceases, what it wants and how it gets it, till you see clearly and understand fully. After all, all the Yogas, whatever their source and character, have only one aim: to save you from the calamity of separate existence, of being a meaningless dot in a vast and beautiful picture. You suffer because you have alienated yourself from reality and now you seek an escape from this alienation. You cannot escape from your own obsessions. You can only cease nursing them.

It is because the "I am" is false that it wants to continue. Reality need not continue — knowing itself indestructible it is indifferent to the destruction of forms and expressions. To strengthen, and stabilize the "I am" we do all sorts of things — all in vain, for the "I am" is being rebuilt from moment to moment. It is unceasing work, and the only radical solution is to dissolve the

separative sense of "I am such-and-such a person" once and for good. Being remains, but not self-being.

No ambition is spiritual. All ambitions are for the sake of the "I am." If you want to make real progress you must give up all idea of personal attainment. The ambitions of the so-called Yogis are preposterous. A man's desire for a woman is innocence itself compared to the lusting for an everlasting personal bliss. The mind is a cheat. The more pious it seems, the worse the betrayal. (c63p297-299)

Overview Two — I Am Beyond

I know myself as I am in reality. I am neither the body, nor the mind, nor the mental faculties. I am beyond all these.

I am not what you may think me to be. This tells you all. You must gain your own experience. You are accustomed to dealing with things, physical and mental. I am not a thing, nor are you. We are neither matter nor energy, neither body nor mind. Once you have a glimpse of your own being, you will not find me difficult to understand.

We believe in so many things on hearsay. We believe in distant lands and people, in heavens and hells, in gods and goddesses, because we were told. Similarly, we were told about ourselves, our parents, name, position, duties and so on. We never cared to verify. The way to truth lies through the destruction of the false. To destroy the false, you must question your most inveterate beliefs. Of these the idea that you are the body is the worst. With the body comes the world, with the world — God, who is supposed to have created the world and thus it starts — fears, religions, prayers, sacrifices, all sorts of systems — all to protect and support the child-man frightened out of his wits by monsters of his own making. Realize that what you are cannot be born nor die, and with the fear gone all suffering ends.

What the mind invents, the mind destroys. But the real is not invented and cannot be destroyed. Hold on to that over which the mind has no power. What I am telling you about is neither in the past nor in the future. Nor is it in the daily life as it flows in the now. It is timeless and the total timelessness of it is beyond the mind. My Guru's words, "You are myself," are timelessly with me. In the beginning I had to fix my mind on them, but now it has become natural and easy. (c64p302)

Overview Three — On Truth

I am only asking you to question wisely. Instead of searching for the proof of truth which you do not know, go through the proofs you have of what you believe to know. You will find you know nothing for sure — you trust on hearsay. To know the truth you must pass through your own experience.

Where is the dwelling place of truth where you could go in search of it? And how will you know that you have found it? What touchstone do you bring with you to test it? You are back at your initial question, "What is the proof of truth?" There must be something wrong with the question itself, for you tend to repeat it again and again. Why do you ask what are the proofs of truth? Is it

Self Realization Diagram with Key Terms

not because you do not know truth first hand and you are afraid that you may be deceived? You imagine that truth is a thing which carries the name "truth" and that it is advantageous to have it provided it is genuine — hence your fear of being cheated. You are shopping for truth, but you do not trust the merchants. You are afraid of forgeries and imitations.

But you are cheating yourself in your ignorance of your true motives. You are asking for truth, but in fact you are merely seeking comfort which you want to last for ever. Now, nothing, no state of mind can last for ever. In time and space there is always a limit because time and space themselves are limited. And in the timeless the word "forever" has no meaning; the same with the "proof of truth." In the realm of non-duality everything is complete; its own proof, meaning and purpose. Where all is one, no supports are needed. You imagine that permanence is the proof of truth; that what lasts longer is somehow more true. Time becomes the measure of truth. And since time is in the mind, the mind becomes the arbiter and searches within itself for the proof of truth — a task altogether impossible and hopeless!

You are holding on to the need for a proof, a testimony, an authority. You still imagine that truth needs pointing at and telling you, "Look, here is truth." It is not so. Truth is not the result of an effort, the end of a road. It is here and now in the very longing and the search for it. It is nearer than the mind and the body, nearer than the sense "I am." You do not see it because you look too far away from yourself outside your innermost being. You have objectified truth and insist on your standard proofs and tests which apply only to things and thoughts.

You are not only qualified, but you are truth itself. Only you mistake the false for the true.

The discovery of truth is in the discernment of the false. You can know what is *not*. What *is* — you can only be. Knowledge is relative to the known. In a way it is the counterpart of ignorance. Where ignorance is not, where is the need of knowledge? By themselves neither ignorance nor knowledge have being. They are only states of mind, which again are but an appearance of movement in consciousness which is in its essence immutable.

[Truth] is neither [within the realm of the mind or beyond], it is both. It cannot be put into words. The mind can operate with terms of its own making; it just cannot go beyond itself. That which is neither sensory nor mental, and yet without which neither sensory nor the mental can exist, cannot be contained in them. Do understand that the mind has its limits; to go beyond, you must consent to silence.

Truth cannot be described, but it can be experienced. Truth can be experienced, but it is not mere experience. I know it and I can convey it, but only if you are open to it. To be open means to want nothing else.

Truth is not a reward for good behavior, nor a prize for passing some tests. It cannot be brought about. It is the primary, the unborn, the ancient source of all that is. You are eligible because you are. You need not merit truth. It is your own. Just stop running away by running after. Stand still, be quiet.

Go beyond. Neither consciousness, nor the "I am" at the center of it are you. Your true being is entirely un-self-conscious, completely free from all self-identification with whatever it may be, gross, subtle or transcendental.

To be, you must be nobody. To think yourself to be something or somebody is death and hell. (c74p368-372)

Overview Four — Creation of the World

All happens as if there is a mysterious power that creates and moves everything. Realize that you are not the mover, only the observer, and you will be at peace. Of course [that mysterious power is not separate from you]. But you must begin by being the dispassionate observer. Then only will you realize your full being as the universal lover and actor. As long as you are enmeshed in the tribulations of a particular personality, you can see nothing beyond it.

But ultimately you will come to see that you are neither the particular nor the universal, you are beyond both. As the tiny point of a pencil can draw innumerable pictures, so does the dimensionless point of awareness draw the contents of the vast universe. Find that point and be free.

[You create this world] out of your own memories. As long as you are ignorant of yourself as the creator, your world is limited and repetitive. Once you go beyond your self-identification with your past, you are free to create a new world of harmony and beauty. Or you just remain — beyond being and non-being.

Nothing will remain [when you let go of your memories]. You will be afraid until you experience freedom and its blessings. Of course, some memories are needed to identify and guide the body, and such memories do remain, but there is no attachment left to the body as such; it is no longer the ground for desire or fear.

Having seen that you are a bundle of memories held together by attachment, step out and look from the outside. You may perceive for the first time something which is not memory. You cease to be a Mr. So-and-so busy about his own affairs. You are at last at peace. You realize that nothing was ever wrong with the world — you alone were wrong and now it is all over. Never again will you be caught in the meshes of desire born of ignorance. (c77p389-390)

Overview Five — The Purpose of Spiritual Practice

Just see the person you imagine yourself to be as a part of the world you perceive within your mind, and look at the mind from the outside, for you are not the mind. After all, your only problem is the eager self-identification with whatever you perceive. Give up this habit, remember that you are not what you perceive, use your power of alert aloofness. See yourself in all that lives and your behavior will express your vision.

Once you realize that there is nothing in this world you can call your own, you look at it from the outside as you look at a play on the stage, or a picture on the screen, admiring and enjoying, but really unmoved. As long as you imagine yourself to be something tangible and solid, a thing among things, actually existing in time and space, short-lived and vulnerable, naturally you will be anxious to survive and increase. But when you know yourself as beyond space and time, in contact with them only at the point of here and now, otherwise all-pervading and all-containing,

Self Realization Diagram with Key Terms

unapproachable, unassailable, invulnerable — you will be afraid no longer. Know yourself as you are; against fear there is no other remedy.

You have to learn to think and feel on these lines, or you will remain indefinitely on the personal level of desire and fear, gaining and losing, growing and decaying. A personal problem cannot be solved on its own level. The very desire to live is the messenger of death as the longing to be happy is the outline of sorrow. The world is an ocean of pain and fear, of anxiety and despair. Pleasures are like fishes, few and swift, rarely come, quickly gone. A man of low intelligence believes against all evidence that he is an exception, and that the world owes him happiness. But the world cannot give what it does not have; unreal to the core, it is of no use for real happiness. It cannot be otherwise.

We seek the real because we are unhappy with the unreal. Happiness is our real nature and we shall never rest until we find it. But rarely do we know where to seek it. Once you have understood that the world is but a mistaken view of reality, and is not what it appears to be, you are free of its obsessions. Only what is compatible with your real being can make you happy, and the world as you perceive it is its outright denial.

Keep very quiet and watch what comes to the surface of the mind. Reject the known, welcome the so far unknown, and reject it in its turn. Thus you come to a state in which there is no [relative] knowledge, only being, in which being itself is Knowledge. To know by being is direct Knowledge. It is based on the identity of the seer and the seen. Indirect knowledge is based on sensation and memory, on proximity of the perceiver and his perception, confined with the contrast between the two.

The same with happiness. Usually you have to be sad to know gladness and glad to know sadness. True happiness is uncaused and this cannot disappear for lack of stimulation. It is not the opposite of sorrow; it includes all sorrow and suffering. One cannot help [but remain happy] — the inner happiness is overwhelmingly real. Like the sun in the sky, its expressions may be clouded, but it is never absent. Fear is the only trouble. Know yourself as independent, and you will be free from fear and its shadows.

Pleasure depends on things, happiness does not. As long as we believe that we need things to make us happy, we shall also believe that in their absence we must be miserable. Mind always shapes itself according to its beliefs. Hence the importance of convincing oneself that one need not be prodded into happiness; that, on the contrary, pleasure is a distraction and a nuisance, for it merely increases the false conviction that one needs to have and do things to be happy when in reality it is just the opposite.

But why talk of happiness at all? You do not think of happiness except when you are unhappy. A man who says, "Now I am happy," is between two sorrows — past and future. This happiness is mere excitement caused by relief from pain. Real happiness is utterly unselfconscious. It is best expressed negatively as, "There is nothing wrong with me. I have nothing to worry about." After all, the ultimate purpose of all *sadhana* [spiritual practice] is to reach a point when this conviction, instead of being only verbal, is based on the actual and ever-present experience.

True happiness has no cause and what has no cause is immovable. To know it directly you must go beyond the mind addicted to causality and the tyranny of time. (c94p485-488)

Overview Six — Nisargadatta Maharaj's Realization — Supreme Reality

Somehow it was very simple and easy in my case. My guru, before he died, told me, "Believe me, you are the Supreme Reality. Do not doubt my words, do not disbelieve me. I am telling you the truth, act on it." I could not forget his words and by not forgetting, I have realized. Once my guru told me, "You are the Supreme Reality," I ceased having visions and trances and became very quiet and simple. I found myself desiring and knowing less and less, until I could say in utter astonishment, "I know nothing, I want nothing."

I was undeceived, that is all. I used to create a world and populate it. Now I don't do it any more. Now I live in the void beyond being and non-being, beyond consciousness. This void is also fullness; do not pity me.

The mind ceased producing events. The ancient and ceaseless search stopped—I wanted nothing, expected nothing, accepted nothing as my own. There was no "me" left to strive for. Even the bare "I am" faded away. The other thing I noticed was I lost all my habitual certainties. Earlier I was sure of so many things, now I am sure of nothing. But I feel I have lost nothing by not knowing, because all my knowledge was false. My not knowing was in itself knowledge of the fact that all knowledge is ignorance, that "I do not know" is the only true statement the mind can make.

By looking tirelessly, I became quite empty, and with that emptiness all came back to me except the mind. I find I have lost the mind irretrievably. I am neither conscious nor unconscious, I am beyond the mind and its various states and conditions. Distinctions are created by the mind and apply to the mind only. I am pure Consciousness itself, unbroken awareness of all that is.

I am in a more real state than yours. I am undistracted by the distinctions and separations which constitute a person. As long as the body lasts, it has its needs like any other, but my mental process has come to an end. My thinking, like my digestion, is unconscious and purposeful.

I am not a person in your sense of the word, though I may appear to be a person to you. I am that infinite ocean of consciousness in which all happens. I am also beyond all existence and cognition, pure bliss of being. There is nothing I feel separate from, hence I am all. No thing is me, so I am nothing. Life will escape, the body will die, but it will not affect me in the least. Beyond space and time I am, uncaused, uncausing, yet the very matrix of existence.

Having realized that I am with, and yet beyond the world, I became free from all desire and fear. I did not reason out that I should be free, I found myself free, unexpectedly, without the least effort. This freedom from desire and fear remained with me since then. Another thing I noticed was that I do not need to make an effort; the deed follows the thought, without delay and friction. I have also found that thoughts become self-fulfilling; things would fall in place smoothly and rightly. The main change was in the mind; it became motionless and silent, responding quickly, but not perpetuating the response. Spontaneity became a way of life, the real became natural and the natural became real. And above all, infinite affection, love, dark and quiet, radiating in all directions, embracing all, making all interesting and beautiful, significant and auspicious.

The person is what I appear to be to other persons. To myself, I am the infinite expanse of consciousness in which innumerable persons emerge and disappear in endless succession.

Self Realization Diagram with Key Terms

The person, the "I am this body, this mind, this chain of memories, this bundle of desires and fears" disappears, but something you may call identity remains. It enables me to become a person when required.

Nothing troubles me. I offer no resistance to trouble—therefore it does not stay with me. On your side there is so much trouble. On mine there is no trouble at all. Come to my side.

What is added to memory cannot be erased easily. But it can surely be done, and in fact I am doing it all the time. Like a bird on its wings, I leave no footprints.

The world is like a sheet of paper on which something is typed. The reading and the meaning will vary with the reader, but the paper is the common factor, always present, rarely perceived. When the ribbon is removed, typing leaves no trace on the paper. So is my mind—the impressions keep on coming, but no trace is left.

Your world is transient, changeful. My world is perfect, changeless. You can tell me what you like about your world—I shall listen carefully, even with interest, yet not for a moment shall I forget that your world is not, that you are dreaming. In mine, the words and their contents have no being. In your world nothing stays, in mine nothing changes. My world is real, while yours is made of dreams. My world has no characteristics by which it can be identified. You can say nothing about it. My silence sings, my emptiness is full, I lack nothing. In your world I appear to have a name and shape, displaying consciousness and activity. In mine I have being only. Nothing else. I am my world. My world is myself. It is complete and perfect. I need nothing, not even myself, for myself I cannot lose. In your world I would be most miserable. To wake up, to eat, to talk, to sleep again—what a bother!

To me nothing ever happens. There is something changeless, motionless, immovable, rock-like, unassailable; a solid mass of pure being-consciousness-bliss. I am never out of it. Nothing can take me out of it, no torture, no calamity.

My condition is absolutely steady. Whatever I may do, it stays like a rock—motionless. Once you have awakened into reality, you stay in it. It is self-evident and yet beyond description.

All the three states (waking, sleeping, dreaming) are sleep to me. My waking state is beyond them. As I look at you, you all seem asleep, dreaming up worlds of your own. I am aware, for I imagine nothing. It is not *samadhi*, which is but a kind of sleep. It is just a state unaffected by the mind, free from the past and future. In your case it is distorted by desire and fear, by memories and hopes; in mine it is as it is—normal. To be a person is to be asleep.

The world of mind and matter, of names and shapes, continues, but it does not matter to me at all. It is like having a shadow. It is there, following me wherever I go, but not hindering me in any way. It remains a world of experiences, but not of names and forms related to me by desires and fears. The experiences are quality-less, pure experiences, if I may say so. I call them experiences for the lack of a better word. They are like the waves on the surface of the ocean, the ever-present, but not affecting its peaceful power.

I can see with the utmost clarity that you have never been, nor are, nor will be estranged from reality, that you are the fullness of perfection here and now, and that nothing can deprive you of

your heritage, of what you are. You are in no way different from me, only you do not know it. Be fully aware of your own being, and you will be in bliss consciously. Because you take your mind off yourself and make it dwell on what you are not, you lose your sense of well-being, of being well.

You people do not know how much you miss by not knowing your own true self.

The moment you know your real being, you are afraid of nothing. Death gives freedom and power. To be free in the world, you must die to the world. Then the universe is your own, it becomes your body, an expression and a tool. The happiness of being absolutely free is beyond description.

The ordinary man is personally concerned, he counts his risks and chances, while the *jnani* [the Self Realized one] remains aloof, sure that all will happen as it must; and it does not matter much what happens, for ultimately the return to balance and harmony is inevitable. The heart of things is at peace.

The particular is born and reborn, changing name and shape, the *jnani* is the Changeless Reality, which makes the changeful possible. The entire universe is his body, all life is his life. As in a city of lights, when one bulb burns out, it does not affect the network; so the death of a body does not affect the whole. With me, all is one, all is equal.

The Guru is basically without desire. He sees what happens, but feels no urge to interfere. He makes no choices, takes no decisions. As pure witness, he watches what is going on and remains unaffected. Victory is always his, in the end. He knows that if the disciples do not learn from his words, they will learn from their own mistakes. Inwardly he remains quiet and silent. He has no sense of being a separate person. The entire universe is his own, including his disciples with their petty plans.

Nothing in particular affects him; or which comes to the same, the entire universe affects him in equal measure. In reality, the disciple is not different from the Guru. He is the same dimensionless center of perception and love in action. It is only his imagination that encloses him and converts him into a person.

He is alone, but he is all. He is not even a being. He is the beingness of beings. Not even that. No words apply. He is what he is, the ground from which all grows.

A *jnani* commands a mode of spontaneous, non-sensory perception, which makes him know things directly, without intermediary of the senses.

He is beyond the perceptual and the conceptual, beyond the categories of time and space, name and shape. He is neither the perceived nor the perceiver, but the simple and universal factor that makes perceiving possible.

His state tastes of the pure, uncaused, undiluted bliss. He is happy and fully aware that happiness is his very nature and that he need not do anything, nor strive for anything to secure it. It follows him, more real than the body, nearer than the mind itself. To me, dependence on anything for

Self Realization Diagram with Key Terms

happiness is utter misery. Pleasure and pain have causes, while my state is my own, totally uncaused, independent, unassailable.

As he gets older, he grows more and more happy and peaceful. After all, he is going home. Like a traveler nearing his destination and collecting his luggage, he leaves the train without regret. The reel of destiny is coming to its end—the mind is happy. The mist of bodily existence is lifting—the burden of the body is growing less from day to day. (various pages)

I AM THAT - Nisargadatta Maharaj

All excerpts are from the Acorn Press paperback edition.